Though Satan doth in Chains of Darkneſs ly,
Yet hath he pow'r on Earth mens Soules to buy;
But that's but limited: for here you see
Him foyl'd, & God my Gratious God to bee.

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THE

YOUNG MANS

Conflict with, and Victory over

THE DEVIL

by Faith.

OR,

A True and Perfect Relation of the Experiences of *T. P.* begun in the 15th. and continued till the 17th. Year of his Age, who (upon his first Convictions, having an earnest desire to serve *Christ* in the Work of the *Ministry*) was much tempted to make a *Contract* with Satan, who often appeared visibly, and made *Eminency in Learning* the grand Bait to catch his *Soul*; but (by an Omnipotent Hand) was Prevented from that Agreement.

Published for the Benefit of such, who have bin, or shall be tempted in the like manner; And Composed by way of *Dialogue* between four *Interlocutors*, Viz.

Evangelus, a Minister of the Gospel. } { *Demas*, an Apostate.
Paulus, a young Convert } { *Apollion*, the Devil.

By *T. POWELL.*

MIC. 7. 8. Rejoyce not against me, O mine enemy, when I fall, I shall arise; when I sit in darkness, the Lord shall be a Light unto me.

LONDON, Printed for *John Hancock Sen. & Jun.* at the three Bibles in *Popes Head*-Alley in [illegible]hill. 1675.

1419.

To that little Flock in and about the County of *Hartford*, the Author ſends Greeting.

SIRS,

WHEN I take a View of the Wonderfulneſs of Gods Providence in bringing me firſt among you, together with thoſe Bonds of Love, by which I am held ſo faſt, that it is my quotidian and daily ſtudy, how I may be further capacitated to ſerve you, and the Church of my Lord Jeſus; Verily, I muſt confeſs, you are the People that have all my thoughts: And beſides this, you are thoſe who have the greateſt intereſt in my Prayers; Others have ſome of my heart, but next to God you have all my heart, I have heard much of the love of a Miniſter to his People, as that I could ſcarce give credit unto

it; but I do now believe it, becauſe Experience has taught me ſo, though that by which I am obliged unto you is not the ſame as with a Miniſter and his People, it being only a ſincere Love begotten by my frequent, painful and laborious Preaching unto you, without any further charge, and yet notwithſtanding how do I love you, and pray for your happineſs in this World, and the World to come; I can't endure to think of your damnation, no, not any of you. I am ſick at the heart (many times) through fear, leſt I ſhould riſe up in judgement againſt ſome of you, becauſe there are thoſe amongſt you, that ſeem to take little notice of God, Chriſt, and their immortal ſouls, though through grace all of you are not moleſted with the Contagion of this Diſtemper, which is ſo Epidemical, not only in foreign Places, but likewiſe in our Engliſh *Iſland, as that it doth many times occaſion Floods of Tears to run down from the eyes of Gods precious Servants, who, as ſo many*

Lots,

Lots, *do bewail the iniquities of this Land. Sirs, I have thought good to reach you with my Pen, when my Tongue cannot; and hence it is, that I dedicate this unto you in part, though it is poſſible I could have found out many others, whoſe Names I might affix in the Frontiſpiece of this Book, only my Love is moſt endeared to you; and wherefore do you think it is, that I ſhould concern my ſelf ſo much with you; would you know, take then theſe few Reaſons.*

Firſt, becauſe God made me not altogether for my ſelf, but for you and others; we were not made for our ſelves, and therefore we act moſt like beaſts, when we only minde our ſelves, and not others, who are our Kinsfolk, according to Creation; but when that goodneſs that is in us is ſo diffuſive, as that it leads us forth to ſuccour thoſe who ſtand in need of our help, then we act as our ſelves, ana like rational creatures, it is God that created me, and why did he create me, but that I ſhould ſerve him, and in what

better way can I do it, then in the firſt place to ſeek my own ſalvation, and after that, the ſalvation of you and others. But,

Secondly, the End of my Creation is not all by which I am induced to concern my ſelf thus with you, but likewiſe the End of my Redemption requires me ſo to do; I, you, and all of us were no ſooner created, but we fell from God; and through Adherence to the Devil, loſt that glorious Image which he had inveſted us with, and thereby forfeited the favour of God, and ſo became the Children of Wrath; but now Jeſus Chriſt, that immaculate and ſpotleſs Lamb of God, who knew no ſin, became ſin for us, by aſſuming the humane nature, and taking upon him the guilt of all our tranſgreſſions, Iſa. 53. 6. *How then can I, you, or any of us, be ſlothful in Gods ſervice, when he hath done ſo much for all of us as he hath done; May we not ſay as* Bernard *did concerning Chriſt,** Thou haſt loved me, Oh Lord, more then thy ſelf! *And now*

* Dilexiſti me Domine magis quam teipſum.

now the End wherefore Chriſt did all this was, that we might be reſtored to Gods Image again, and to ſerve him in all manner of holineſs; And in no better way can I do this, then in looking after my own ſoul and the ſouls of others.

Thirdly, the End of my Redemption doth not only require me thus to concern my ſelf with you, but likewiſe the End of my Sanctification.

I am ſanctified (as I hope) and am waſhed with the water of Regeneration. Now it is the duty of thoſe who are ſanctified, to lead other in the way to Sanctification and obedience of the Spirit; This our Saviour lays down as a Rule to Peter, *That when he was converted, he ſhould ſtrengthen his Brethren. But* Luke 22. 32.

Fourthly, the very End of my Miniſtry requires me to have a diligent care of your ſouls; 'Tis a duty of us who are Preachers of the Goſpel, to pity and look after poor ſouls that are in their blood; and God, yea, Angels and my own Conſcience do bear

me witness how I pity your souls, and that I could go hundreds of Miles barefoot to do any of you good, though never so mean in life and descent; I was devoted from the Womb to the Ministry; and now when I come forth unto it, shall I not in any wise answer the end thereof, the Lord forbid.

Fifthly and lastly, not onely the End of my Creation, Redemption, Sanctification and Ministry; but likewise the end of my Preservation doth thus oblige me to you: Hath God done for me what he hath done, and shall I not to the utmost do what I can for him; Hath he wrought such deliverances for me, and shall I be slack and negligent in his service, far be it from me, and all those who have experienced the like that I have; And hath he moreover kept me hitherto, and must I not seek his glory; to such perverse walking the Lord put an end: Many other Obligations there are, by which

I am bound to look after you; (viz.) *I am a dying Creature, and therefore whilſt I have life I muſt act for God, becauſe when I am in the Grave I cannot write unto you, My Preaching-Work then will be over; And hence it is, that I do think it meet, whilſt I am in this earthly Tabernacle, to put you in mind of theſe things, and to ſtirr you up to the doing thereof; And as the conſideration of my Mortality ſhould move me to do what I can for God; and ſo likewiſe the conſideration of yours ſhould make you more willing to hear and receive, what I and others do both Preach and write unto you.*

Poſt mortem nulla Pœnitentia.

And now, Sirs, what remains, but that you would follow thoſe Practical things, which the good Spirit of God may by theſe Lines put you in minde of; Conſider, you muſt one day render an Account for all the good Sermons that you have heard; the Word will either prove a

Chriſti reverere Tribunal.

savour of life, or of death; you will either be the better for Sermons, or the worse, and therefore to you now I speak, that have often heard the vociferation of the Gospel, but are not as yet reformed; Consider, after Death comes Judgment, and then what will you do, will you not wish that you had taken the good Counsel of God given by his Ministers, will you not then remember these Sermons which once you forgot as soon as ever you went out out of the Church, and will not the remembrance thereof be as a Worm gnawing of your Consciences in Hell,

Scio Domine Iesu quod districtus arbiter omnium venturus clandestina hominum facta & verba cogitata in lucem proferes. *Gerhard de extremo judicio.*

Oh with what shame and confusion will ye then be cloathed, when all those secret sins, which you thought were impossible to be brought to light, shall be made manifest before the Lord Jesus, who is (Αὐτόφως) *light it self. Moreover, consider that without you have an Advocate, there is no standing*

as

at this Tribunal, and who is this Advocate, but Jeſus Chriſt will plead to the utmoſt for you, if you can but make ſure of him, for without him nothing can be done, in order to your being ſheltred from that wrath of God, which then ſhall be revealed on all thoſe who have ſlighted this Advocate, and have accounted Sermons of no worth, further believe and conſider, that if you have not the Lord Jeſus to ſtand as your friend, you muſt be thruſt down into Hell, and there howl with the damned for ever: And what think you now of theſe things, do you ſtedfaſtly believe them; if you do not, ſearch the Scriptures, and there you will finde what I have ſaid to be true; if you do believe them, why then do ſome of you live, as if there were neither God, Heaven, Hell or Judgement; if theſe things are ſincerely believed by you, ſtir up then, and lay hold upon God, and claim of him deliverance from wrath to come, for it is haſtning apace, and wo unto you if you lay up nothing

againſt

againſt this burning wrath of God for the time to come, is as ſure as the time that is preſent, why therefore are you all for the preſent time, aſſure your ſelves, that the walking in repulſe againſt theſe Conſiderations, and the ſweet motions of the Spirit will make you ſmart one day. But

Finally, if you will all obſerve theſe things to do them, what a bleſſed Meeting ſhall we have, how wide will the Gates of Heaven ſtand open for us? what a Welcom will God the Father give us, the very thoughts of it doth glad my very heart and ſoul; Suffer therefore the good Word of God to take Impreſſion upon you; Endeavor to live a life of Grace here, that ſo you may live a Life of Glory hereafter; Perſevere in all good, hold out to the end, for the Crown will make amends for all: Be conſtant in the uſe of means; Follow Peace with all men, be uſeful in your ſeveral

veral Vocations, that in all things you may be fit for the being received up into the Heaven of Heavens; Which is and ever ſhall be the deſire and Prayer of him,

Who is,

SIRS,

Your Souls Friend,

THO. POWELL.

PAULUS

PAULUS in his Unconverted ſtate Ætatis ſuæ 12.

Evangelus.

WELL met, Friend; Whither are you going?

The firſt Salutation.

Paulus.

I am going to ſee a Play, for they ſay it is very well worth ones obſervation.

Whatſoever is ſinfull, is delightfull to the carnal eye.

Evangelus.

How! to ſee a Play? I would not have you for a World, could I but hinder you, I would, for there is nothing but wickedneſs and Profaneneſs for your Contemplation; and if this is worth your obſervation, judge you.

It is the work of a Miniſter to anticipate every ſinful enterprize.

Paulus.

You talk more like a Phanatick then a Civil and honeſt man, for I verily believe, there may be as much

A carnal man knows no difference between things ſpiritual and temporal, 1 Cor. 2. 14.

good,

good gather'd from the obſervation of ſuch a ſight, as ſomtimes hearing of a good Sermon.

Evangelus.

A Reproof

Oh, what Prodigious and black ignorance is this, to think that more benefit may be received from open Profaneneſs, then from hearing the Word of God; Have you not yet known the difference between evil and good.

Paulus.

How will ſinners plead for the ſatisfaction of their ſenſual deſires from evil examples.

There are ſome(I believe)as good and as wiſe as your ſelf, that goes to ſuch places; and certainly, if it be lawful for them, it is lawful for me.

Evangelus.

An Anſwer to the aforeſaid Plea.

That is true friend, if lawful for them, then it is for you; but it is not lawful for them, and therefore let ſuch be never ſo wiſe, yet if they go to ſuch Places as you plead for, they do in that fall ſhort of being wiſe men; And moreover, herein is ſhewed much of your folly in grounding lawfulneſs for the ſame, on no other Foundation, but becauſe ſuch and ſuch do ſo, whereas we that are Chriſtians ſhould

ſhould endeavour to make our lives congruous with the Sacred Writ, yea, that which the Prophets and Apoſtles have built upon ſhould be our Foundation.

Paulus.

Pray, Sir, keep your breath to cool your own Pottage, for every Tub muſt ſtand upon its own bottom, therefore catechiſe not me, for I will not be catechiſed by you, and as long as I have a mind to go, I will go.

Eph. 2. 20. This is a Proverbial ſpeech amongſt the Naturaliſts.

Evangelus.

Friend, be not ſo touchy, for I mean you no hurt, nothing I am to you: it is true, and that every Tub muſt ſtand upon its own bottom I know, yet conſidering that every one was not made for himſelf, but for the Glory of God, the good and benefit of each other, there-

The End of our Creation are theſe two. 1. The Glory of God. 2. The good of each other.

therefore it does behove us to be giving one another good Counſel; If you know any thing more then me, I'le learn of you: and if I know any thing more then you, you ſhall learn of me if you pleaſe.

Paulus.

Nay, this is very fair, I muſt needs confeſs.

Evangelus.

Divine contrivement.

Well then, my friend, if it may ſo pleaſe you, to deny your ſelf of going to that Place, firſt intended by you, I will then tell you what we will do in ſtead thereof.

Paulus.

I don't much care if I do for once.

Evangelus.

What think you then of going to yonder Grove; where we may ſit down in the ſhade, and diſcourſe concerning Soul-Affairs.

Paulus.

With all my heart, good Sir.

Evangelus.

Providentia guber. nat omnia.

Well Friend, ſeeing then that God by

by his Providence has bin pleaſed to bring us into one anothers Company; Will you give me leave to ask you a few Queſtions?

Paulus.

Yea, Sir, and I ſhall thank you too.

Evangelus.

What do you think then concerning Heaven? Practical Queſtion.

Paulus.

It is a good place, no doubt.

Evangelus.

Yea, and how happy ſhall we be if we can but get thither.

Paulus.

Why, do you queſtion getting thither?

Evangelus.

Yea, that I do; Don't you?

Heaven, though it is a Saints, yet it may be call'd in queſtion by a Sainr.

Paulus.

No, I did never queſtion getting to Heaven, ſince I have been born, I thank God for it.

Wicked men think, they bring aſſurance of Heaven with them into the world.

Evan-

Evangelus.

Questioning of our selves is a demonstration of our sincerity.

I am apt to think, you might have had more cause to bless God, for questioning your title to Heaven, then for not questioning it; and I am of opinion, that you and others will scarce get to Heaven, except you come first to doubt of your right thereto.

Paulus.

Strict Godliness in the eyes of the World is censuring.

You are the strangest man that I ever met with in all my life; and indeed this is the fault which I finde to be in you Phanaticks, *viz.* your censuring.

Evangelus.

Friend, you mistake us, and I suppose you do not very well understand me, for did you not say just now, that you questioned not getting to Heaven.

Paulus.

Yea, I did, what of all that?

Evangelus.

A Soul-searching question.

I only then ask you, the Grounds on which you build your hopes for Heaven so stedfastly, without the least questioning assurance thereof.

Paulus

Paulus.

The Mercy of God, no better Grounds can there be.

Naturalists think God has no other Attribute, then his Mercy to glorifie.

Evangelus.

The Mercy of God, that's true, Friend; but Gods Mercy has bin forfeited long ago through our disobedience in Adam, *have you now gained it: if you have, pray tell me how, and by what means?*

We are fallen with *Adam.*

Paulus.

Nay, if so, the Lord look down upon me, for I never heard of this before.

Matters of sublime spirituality, are new things to the carnal eye.

Evangelus.

It is very true, my Friend; and hence it is, that we have brought sin with us into the World, by which we are made the Heires of wrath.

Paulus.

Be you sure, this is true.

Evan-

Evangelus.

Do you believe all those Truths contained in the Holy Bible?

Paulus.

Do I believe them yea certainly, or else I should be a Papist or an Infidel.

Evangelus.

Then see this prov'd from these two Places of Scripture, Psal. 51. 5. I was shapen in iniquity, and in sin did my Mother conceive me; *And* Eph. 2. 3. We are by nature the children of wrath even as others. *S.* Rom. 5. 12. By one man sin entred into the world, and death by him, and so death passed over all men, for that all have sinned.

Cum multis aliis.

Paulus.

Nay, here is Scripture enough none can deny.

Evangelus.

Well then, seeing that it is as I say, had I not Grounds (do you think) for speaking what I did, and therefore I pray you

A true Minister, is loth that any should perish, and go out of the World mistaken.

be

be willing to give me ſome further ſatisfaction touching the belief of your ſalvation.

Paulus.

Nay, you have ſo puzzled me, that now I know not what to do, except it is to tell you that I pray Morning and Evening.

Faith can puzzle carnal reaſon at any time.

Evangelus.

Well, what of all that? I hope you do not expect to get to Heaven by your Prayer, do you?

Paulus.

Yes, I do, or elſe I know not how to get to Heaven.

Upon this Rock many are ſplit.

Evangelus.

Oh Friend, had you been acquainted with godly Miniſters, or any of Gods People, and deſired their Inſtructions, certainly you would have bin ere now acquainted with the way that leads to Heaven and eternal Happineſs, for thou art groſsly ignorant in thinking to be ſaved by Prayers.

Whether ignorance is the Mother of Devotion, I leave it for you to judge; but ignorance, I am ſure, is the Mother that breeds high thoughts of our ſelves, and low thoughts of our Lord Jeſus.

Paulus

Paulus.

I don't ſay Prayers only, but I take in Reading of good Books, and hearing of good Sermons.

Evangelus.

Eph 2.5,8. By grace ye are ſaved.

Nay, it is all one for that, becauſe if you take in all good Works whatſoever, they will prove inſignificant to merit ſalvation.

Paulus.

Say you ſo, why I never heard this from our Miniſter, and he is a very good Church-man.

Evangelus.

Nay, as to that I know not, but this I'le aſſure you, that what I have heard from you, as yet does rather ſavour of Popery, then of true Chriſtianity.

Paulus.

There is a kind of zeal to be found in Naturaliſts.

How! a Papiſt, Sir; God forbid: for I am ſure I am ſo far from being a Papiſt, that if I do but meet with one, I go the other ſide of the way, becauſe I will not ſee him. I do ſo hate him.

Evangelus.

Perhaps you walk more by cuſtom then

judgement; for I'le assure you I say.

Paulus.

y Sir, tell me then, what must ne, if good works cannot; is be to God I met with you: I should have died in this mi-, notwithstanding our Mi-

Evangelus.

y thus you see, Friend, Gods deal-ith us are various; but to gra-our desire, let me ask you this tion; Did you never hear of Christ? Here has not bin so as one word concerning him.

What a sad consideration is this, that when God has sent his Son into the World; he is not known by the best part of it.

Paulus.

ay, hold you; I have heard of ; what of him?

Evangelus.

hat of him; why it is he that must you.

Paulus.

no marvel then, why I have d such a talk concerning Jesus ist, but I ever thought it was good works that must save

then by judgement; for I'le assure you it is as I say.

Paulus.

Pray Sir, tell me then, what must save me, if good works cannot; Thanks be to God I met with you: or else I should have died in this mistake, notwithstanding our Minister.

Evangelus.

Why thus you see, Friend, Gods dealings with us are various; but to gratifie your desire, let me ask you this Question; Did you never hear of Jesus Christ? Here has not bin so much as one word concerning him.

What a sad consideration is this, that when God has sent his Son into the World; he is not known by the best part of it.

Paulus.

Nay, hold you; I have heard of Jesus; what of him?

Evangelus.

What of him; why it is he that must save you.

Paulus.

Its no marvel then, why I have heard such a talk concerning Jesus Christ, but I ever thought it was my good works that must save me.

Evangelus.

Nay, Friend, I will ſhew you an inſufficiency in that; and likewiſe, that ſalvation is only to be had in Chriſt, and by him you muſt be ſaved, if ever ſaved; Receive theſe Scriptures for the truth of both, Rom. 3.20. Therefore by the deeds of the Law no fleſh ſhall be juſtified in his ſight; for by the Law is the knowledge of ſin; *So the 28th. verſe,* Therefore we conclude, that a man is juſtified by faith without the deeds of the Law, *Gal.* 2.16.

Behold the vaſt difference between a believer, and an unbeliever; One depends upon Chriſt for ſalvation; and the other depends upon duties for ſalvation.

A true Believer is willing to be nothing, ſo that Chriſt may be ſomething, whereas an unbeliever acts to the contrary.

Paulus.

Why then, by your Reckoning, I have all my work to begin before I can get to Heaven.

Evangelus.

If you underſtand no more then this, I muſt needs ſay, you are far from being a new creature; and if far from being a new creature, then far you are from the Kingdom of Heaven.

Pau-

Paulus.

How do you prove that?

Evangelus.

I prove it from theſe following Scriptures, Mark 16. 16. He that believeth and is baptized, ſhall be ſaved; and he that believeth not, ſhall be damned. So *Luke* 13. 3, 5. I tell ye, nay, except ye repent, ye ſhall all likewiſe periſh; *John* 3. 3, 5. Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the Kingdom of God; *And what think you of theſe Scriptures?*

Paulus.

Why, I think they are very good; but if I have all this to do, as you ſay, and am ſtill to begin the Chriſtians *A, B, C*; then I had as good deſiſt a little while, ſeeing that as yet I am but young, and ſo for a time take my pleaſure: and when I come to be old, I'le then take this way to ſerve God which you have preſcribed; for I am afraid leſt I ſhould not hold out in ſerving God another way, in regard that I have taken ſo much pains in the other, for indeed I am ſpent.

Evangelus.

Oh Friend, give not way to the Devil; these are only his suggestions, believe him not; for can you serve God in a more acceptable time then in the days of your Youth; Consider, I pray you, these following things.

First, Consider your Youth; God requires Eccl. 12. 1. Remember your Creator in the days of your youth.

Secondly, it is a Question whether you may live to an old Age, which if not, what will become of you.

Thirdly, grant that you live to an old Age, it is a Question whether the day of grace may last so long.

Fourthly, if the day of grace should last so long, it is a question, whether you will not, through the pains and imbecilities of old Age, be rendred incapable to serve God.

Fifthly, Consider you may serve God when it is too late, but you can never serve him too soon.

Paulus.

Verily, this is true, I cannot deny it; but do you not think, that God is more glorified by an old Convert, then by a young. Evan-

Evangelus.

When you have ſuch ſuggeſtions as theſe, endeavor to make them abortive at their birth; for any will tell you, that there is nothing more acceptable unto God, then when a young man offers up the Flower of his Age unto him; yea, and what does conduce more unto Gods glory then the ſame.

Paulus.

Well, I am now convinc'd of my folly, eſpecially of confiding in good works for ſalvation.

Evangelus.

Well, bleſs God for it; and now ſeeing, through infinite mercy, an inſufficiency in good works to ſave you, what think you of God?

Paulus.

Why, I think that he is a Spirit.

Evangelus.

He is ſo, my friend, and they that worſhip him, muſt worſhip him in ſpirit and in truth.

Joh. 4.24.

Simonides the more he ſtudied to know what God was, the harder ſtill it ſeemed unto him. God cannot be defined.

Paulus.

This I knew a great while ago.

Evangelus.

Very good, are there more Gods then one?

Paulus.

Yea surely, there must be three Gods; God the Father, God the Son, and God the Holy Ghost.

Evangelus.

Know, Friend, that thou art wofully ignorant; for though there be three Persons in the Godhead; yet these three are but one in substance all this while; there is but one individual Deity; as the Fire does contain in it three Properties, 1. Its self. 2. Heat. 3. Light. So though there be but three ways of subsisting in the Godhead, yet all this while it is but individual.

Paulus.

Pray Sir, is there any Scripture for this?

Evangelus.

Yea, Scripture enough; see Deut. 6.4. Hear, O *Israel*, the Lord our God is one Lord, *Isa.* 44 6. I am the first,

firſt, and I am the laſt, and beſide me there is no God, Iſa. 45.22. Look unto me, and be ye ſaved all the ends of the Earth, for I am God, and there is none elſe. *So* 2 Cor. 8.4,5,6. *and* Eph 4.5. 1 Tim. 2.5.

Paulus.

I confeſs theſe Scriptures do hit me; for how many times have I read the Bible over, and yet do not remember theſe places.

Some do think, if they do but read Gods Word, it is ſufficient, though they take no notice of what is contained therein.

Evangelus.

You minded then well what you read, for certainly, if you had read diligently, and with a deſire to know, you would have given a more pertinent Anſwer to ſuch a Fundamental and Practical Point of Divinity as this. But this is not all, our Souls are ſpirits, Angels are ſpirits, and the Devils are ſpirits; what difference is there then between God and theſe?

Paulus.

Why, I ſuppoſe he is bigger then all of them.

Evangelus.

Bigger then all of them; this is no ſolid Anſwer. God, he is an increated Spirit, all others are created; God, he is an infinite Spirit, all others are finite.

Paulus.

Nay, this is very good.

Evangelus.

Well, I am glad you like it, but what difference is there between the Devils and the Angels.

Paulus.

Why, I ſuppoſe they are both Spirits, and both Angels, only the Angels in Heaven are the good Angels, and the Devils are the evil ones.

Evangelus.

Thou ſayeſt right; the Devils that are now in Hell were once righteous Angels, but through pride and malice they are now become, of all creatures, the moſt miſerable; but where do the Devils inhabit?

Paulus.

I ſuppoſe the Devils do dwell in Hell, it being a Place prepared for them and the wicked.

Chriſtus Leo dicitur, propter fortitudinem, Agnus propter innocentiam: Leo, quod invictus: Agnus quia manſuetus. Ipſe Agnus occaſu vicit Leonem, qui circuit quærens quem devoret, Diabolus Leo dictus ſeritate, non virtute. Aug.

Evangelus.

The habitation of the Devils is, partly in Hell, and partly in the Air; The Devils do dwell in the Air unto the Day of Judgement, and uſurping the ſame, on purpoſe that they might rule in the hearts of men; But what difference is there between the ſpirits and our ſouls, for our ſouls, you know, are ſpirits?

Habitatio Diabolorum eſt partim Aër partim infernus patet. Aug. l. 8. de Civ. Dei. c. 22. *Illos uſurpaſſe aerem ad exercendam ſuam dominationem in homines,* vult Ambroſ. in ep. ad Eph. *Ipſos antequam ad deteriora converſiſſent, aeris adminiſtrationem habuiſſe,* tradit Theodor. epirom. divin. Decret. Denique Lombard l. 2. ſent. diſt. 6. cap. ſoler. *Author eſt, Luciferum, Principem Diabolorum, religatum manere in inferno, nec ad nos tentandos accedere: alios vero Diabolos alternis vicibus huc & inferno ad animos hominum cruciandos vel deducendos ad infernum venire, qui aliis ſuccedentibus ipſis revertantur in infernum.*

Paulus.

Nay, I believe, now you ask me that which you cannot anſwer your ſelf.

Evangelus.

Angeli ſic foris exeunt, ut internis contemplationis gaudiis non priventur. *Greg.* Tres vitales Spiritus creavit Omnipotens: unum, qui carne non tegitur; alium, qui carne tegitur, ſed non cum carne moritur; alium, qui carne tegitur, & cum carne moritur; Primus Angelorum, ſecundus Hominum, tertius Brutorum eſt. *Aliſted.*

Think not ſo, friend; for the Angels were the firſt Creatures that God made, whereas our ſouls are not: the Angels are not covered with fleſh, but our ſouls are; the Angels are perfect ſpirits, but our ſouls through union with their bodies are imperfect and impure; but enough of this, what think you now of Jeſus Chriſt?

Paulus.

Who is Jeſus Chriſt; why he is the Son of God?

Evangelus.

It is true, my friend, he is ſo; for God the Father teſtifies it, Mat. 3.17. *The Church acknowledgeth it,* Matth. 16. 16. *And the Devils confeſs it,*

Luke

Luke 4 41. *But who do you think of theſe were firſt, God the Father, or God the Son?*

Paulus.

There is a queſtion indeed, ſurely the Father muſt be before the Son.

Evangelus.

Yea, friend, that is true; it is ſo in natural generation, but here it is not; for Chriſt Jeſus is co-eternal with his Father, and equal with him in Power and Glory. Prov. 8. John 10. 30. *Ego & Pater ſumus unum.*

Chriſt is equal with the Father according to his Divine Nature, but inferiour according to his Humane.

Paulus.

This will not ſtand by reaſon.

Evangelus.

Divine Myſteries are not to be apprehended by carnal reaſon, for he who would ſee by an eye of Faith, muſt ſhut out the eye of Reaſon; and what think you now of the Holy Ghoſt?

Paulus.

Why, I ſuppoſe he is God too, is he not?

Evan-

Evangelus.

Yes, he is ſo; ſee 1 John 5. 7. For there are three that bear Record in Heaven, the Father, Word and Holy Ghoſt, and theſe three are one.

Paulus.

Nay, this is very evident, you bring Scripture (I ſay) to prove what you ſay.

Evangelus.

Well, if ſo be you do believe what I have ſaid concerning the bleſſed Trinity, ſay with me, God the Father, God the Son, and God the Holy Ghoſt, and theſe three are one.

Paulus.

God the Father, God the Son and God the Holy Ghoſt, and theſe three are one.

Evangelus.

Right, what think you now of the Creation of the World; did God make the World of ſomthing, or of nothing?

The Philoſophers has this Maxime, *Ex nihilo nihil fit.*

Paulus.

Of ſomthing ſurely; for out of nothing, nothing can be made.

Evan.

Evangelus.

Friend, what do you think Creation signifies?

Paulus.

Truly, I know not very well.

Evangelus.

Why, it signifies a making all things of nothing.

Paulus.

Say you so.

Evangelus.

Yea, and have you not read that the World was made only by the especial word of his Power, not that we should understand that any word did really proceed from God, but only that he will'd it.

Ovid. Metaph. *After the old Chaos was brought into forms the Poets did feign, That the World was divided into four Ages; The first was the Golden Age, the second was the Silver Age; the third, the bragen Age; and the fourth, the iron Age: The four Ages whereof by* Perdiceas *is compared to the four Seasons of the Year; the first, resembling the Spring time, the second Summer, the third Autumn, the fourth Winter.* Mundus magnus homo, homo parvus, mundus esse dicitur.

Paulus.

Did God, do you say, only speak the word, and was this World made;

I cannot believe this, except you bring me Scripture.

Evangelus.

If Scriptures will convince you, I'le bring you Scriptures enough. See Pſal. 33.9. For he ſpake, and it was done; he commanded and it ſtood faſt, *Heb.* 11.3. Through faith we underſtand that the Worlds were framed by the Word of God, ſo that things which are ſeen, were not made of things which do appear. *So* Rom.4.17.

Mundus eſt ſpeculum Attributorum Dei. When we receive any benefit from God, we ſhould keep tune with the Pſalmiſt. *Benedicite*, bleſs ye the Lord.

Paulus.

All this now is very clear unto me.

Evangelus.

I am glad of it, and therefore bleſs God; And now tell me, I pray you, what you what is your belief concerning the Incarnation of our Saviour?

Paulus.

I do believe that Jeſus Chriſt did come into the World to ſave ſinners.

Evan-

Evangelus.

And that he was made Man.

Paulus.

No, I cannot think ſo, in regard that it is impoſſible for God to become man.

Evangelus.

Herein thou art groſsly ignorant, becauſe thou doeſt believe Chriſt came into the World, and yet cannot think he was made man.

Paulus.

No, nor I ſhall not, except you give me good Scripture for it.

Evangelus.

Nay, you are to be commended for that, becauſe you are not to take any thing from me, or any man, without Scripture, and therefore, if Scripture will do the buſineſs, Scripture you ſhall have enough:

The *Bereans* were commended for examining of the Apoſtle *Pauls* doctrine; *Hoc Myſterium eſt abſconditum a ſeculis, patefactum in tempore, Paradoxum & impoſſibile viſum Judæis & Gentibus æſtimatum, à piis tanquam materia ſolidi Gaudii & conſolationis.*

See John 1. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, as of the only begotten of the Father) full of grace and truth. So 1 *Tim.* 3. 16. And without controversie, great is the Mystery of Godliness, God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

Paulus.

I see Scripture does hold forth this truth, but who would think that this should be so.

Evangelus.

It is so, and that for these Reasons, as I suppose. 1. *Gods Justice by Man was offended, therefore by Man it was to be satisfied.* 2. *Christ was Man that he might die, for had he not been Man, he could not have died.* 3. *He was Man, that he might sympathize and condole with us in all our conditions and infirmities.* 4. *He was Man, that*

Vide in Bezam *in lib. Confessionis Christianæ fidei c.* 3. *artic.* 19.

Deus homo fit, ut homo divinæ gratiæ & naturæ particeps fiat. *Gerhard. med.* 14. *p* 52.

that he might be a compleat Mediator.
5. He was Man, that he might make Man Partakers of the Divine Nature.

Paulus.

Then by this reckoning you must make Christ a sinner.

Evangelus.

So he is (i.e.) *by Imputation.* Jesus Christ is the greatest Sinner in the World (saith *Luther*) by imputation.

Paulus.

This is strange doctrine, methinks, to make Christ a sinner; and if also he is man, then consequentially he is not God.

Evangelus.

Your consequence is false, my Friend; for Christ is God-Man, God that he might satisfie, Man that he might die, 1 Tim. 2 5. *Vide* Bezam *in lib. Confessionis Christianæ fidei p.* 13. *c.* 3. *artic.* 20.

Paulus.

Well, these things are very deep and profound, therefore (I pray you) ask me somthing else, and I will meditate:

ditate upon them when I come home. Evangelus.

Very good, the next Queſtion then ſhall be this, what think you then concerning the Reſurrection?

Paulus.

Truly, Sir, this has been ever obſcure to me, I could wiſh you would inform my judgement concerning it.

Evangelus.

This truth the Sadducees denied, *Mat.* 22. 23.

With all my heart, for I like this enquiring mighty well; Now that there ſhall be a Reſurrection, it is evident from theſe Places of Scripture, Dan. 12. 2. And many of them that ſleep in the duſt of the Earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt: *John* 5. 28, 29. Marvel not at this, for

The great Myſtery contained in this Truth, made the Philoſophers to dream of a Transformation, one body being transform'd into the ſhape of another, or a Tranſmigration-ſoul, taking its flight out of one body into another. They could not think that one numerical and individual body, after it is corrupted in the water, conſumed by fire, converted into earth, vaniſhed into air, nay, eaten up by fiſhes, and thoſe fiſhes eaten by men, it was above them to think, that this ſame body ſhould riſe again. When *Paul* diſputed this Point at *Athens*, the great Philoſophers of the *Epicureans* laughed at him, What will this Babler ſay? They lookt upon this as babling.

the

the hour is coming, in the which all that are in the Graves ſhall hear his voice, and ſhall come forth, they that have done good, unto the Reſurrection of life; and they that have done evil, unto the Reſurrection of damnation. *So ſee* 1 Cor. 15. and Rev. 20. 12, 13. *Paulus.*

Well, this truth I alſo believe; for I ſee, there are many Scriptures for the demonſtration and proof of the ſame. Evangelus.

What think you now concerning the laſt Judgment, do you believe it or not? *Paulus.*

I do believe that Jeſus Chriſt will come at the laſt day, and judge the world. Evangelus.

And are you willing, friend, that I ſhould try your knowledg in this neceſſary truth. *Paulus.*

Willing, why do you think I ſhould be unwilling: pray don't queſtion that, for I am ſo willing, as that I ſhall look upon you as my beſt friend, if you take the pains to inform me in this.

Evan-

Evangelus.

Well then, seeing that I have such a free access unto you, I shall ask you these several Questions, in order to your better understanding of this great truth; what then is the last Judgment?

Paulus.

Extremum judicium, est quando Dominus Jesus Christus in adventu suo, cum virtute magna & Majestate, extremam omnibus hominibus, juxta sua facta sententiam feret æquam & irrefragabilem, tum piis, tum impiis, aut ad vitam æternam, aut ad supplicium æternum. Et hoc frequenter debemus meditari cum *Hieronymo*, qui ait; Quoties illum diem considero, toto corpore contremisco; sive enim comedo, sive bibo, sive aliquid aliud facio, semper videtur illa tuba terribilis sonare auribus meis? Surgite mortui, venite ad judicium.

The last Judgement is a day (as I suppose) wherein Christ Jesus our Lord and Saviour, shall come down from Heaven with great Glory, to judge the whole World, and give unto every one according as his works shall be.

Evangelus.

Very well (my friend) for your Answer pleases me exceeding well, but how manifold is the coming of Christ?

Paulus

Paulus.

How manifold is the coming of Christ; why, is there more comings of Christ then one?

Evangelus.

Yes, friend, the Scriptures do hold forth unto us a threefold coming of Christ; the first was in the flesh about sixteen hundred years ago, when he came in the forme of a servant, taking upon him our sins; the second is, his coming now with the Power of the Gospel, in the hearts of sinners; and the third is, his future coming, when he shall in the end of the World come in glorious Glory, not to be expreſt: And this is called his second Appearance to Judgement, Acts 10 42. *Christ is appointed by God the Father Judge both of the quick and dead. So* Acts 17.

Christ coming threefold. *Venit Christus occulte judicandus, veniet & manifeste judicaturus.*

Paulus.

These are wonderful things, pray tell me now, how Christ will judge the World?

Evangelus.

Visible in the clouds; for even as he ascended, so shall he descend; but wherefore do you think, my Friend,

Christ

Christ will judge the World?

Paulus.

That he may render eternal li
with fulneſs of joy unto the godl
and eternal puniſhment to t
wicked.

Evangelus.

*You anſwer right, but what do y
think will be the Order of this Judg
ment?*

Paulus.

Truly, Sir, I know not very well.

Evangelus.

Antecedent, Concomitant, and Subſequent.

*My friend, obſerve, there are certa
Tranſactions that do precede this d
certain Tranſactions done in the da
and certain Tranſactions that does e
ſue this day.*

*Firſt, ſome things there be that
antecedent to, or coming before this d
which will be theſe,* 1. *A Subverſion
the Roman Empire, and the Man
Sin revealed.* 2. *The Riſing of fa
Chriſts, and falſe Prophets.* 3. *Sig
that ſhall be in the Sun and Mo
4. The Goſpel being preached throug
out all Nations.* 5. *Obedience yiel
unto the Goſpel by Jews and Genti

2 Theſ. 2. Mat. 24. Luke 21.

and all that do pertain unto the Election of Gods grace.

Secondly, those Transactions done in this day are these. 1. *The Son of Man shall be seen in the Air.* 2. *The dead shall rise, both righteous and unrighteous.* 3. *Christ shall separate the bad from the good, and denounce the last sentence.* Mat. 25.

Thirdly, that which follows this day, is the proportioning of a reward unto every Mans work; and now tell me what thou thinkest of these things?

Paulus.

Truly, they are things that I never knew till now.

Evangelus.

Bless God then for what you know, and answer me this question, Is the Judgement-Day known unto any or no?

Paulus.

None but unto God, as I suppose.

Evan-

Evangelus.

Thou ſayſt right, for neither Me nor Angels know this day, but God himſelf, Matth. 4. *And thus, friend, have ſhewed you theſe Points of Divinity, to be believed of all that ſeek after an eternal life of Felicity, being theſe as follows, 1. God, or the Trinity. 2. The Creation of the World. 3. The hypoſtatical Union, or Chriſts aſſuming the humane Nature. 4. The Reſurrection. 5. Judgement. I come now to ask you how and by what means you may come to know God?*

Paulus.

By the Holy Bible.

Evangelus.

It is true friend, the Scriptures, conteined in the Old and New Teſtament, is the only Rule by which we may come to know God and ſerve him; but tell me what thou doeſt underſtand by the Old and New Teſtament.

Paulus.

By the Old Teſtament I underſtand the Writings of *Moſes* and the Prophets, and by the New Teſtament the Writings of the Evangeliſts and Apoſtles.

Evan-

Evangelus.

Your Anſwer as you ſhould do; But are the Scriptures ſufficient of themſelves to work faith in us or no?

Paulus.

Truly, I am not able to determine of that.

Evangelus.

Why then I will tell you, the Scriptures of themſelves cannot work faith in us, but by Gods Spirit cooperating with them; and hence it is, that the word is called a dead letter, not but that the Word is quickning, but becauſe the Word of it ſelf without the Spirit, cannot ſo much as work any grace in us. 2 Cor. 3.6

Paulus.

This I do believe.

Evangelus.

Then I hope you do believe the Scriptures to be ſo Canonical, as that it is Blaſphemy to eſteem of any other Writings, to be of equal Authority with the ſame, and ſo conſequentially thoſe are to be blamed who annex the Apocrypha *to the Bible, and do frequently take out certain verſes contained*

tained therein, as their texts, whenas the Scriptures, and only the Scriptures, are for a ſtanding Rule in Gods Church.

Paulus,

But is not the *Apocrypha* the Word of God?

Evangelus.

No, for they were not written in the Hebrew Tongue, nor acknowledged as Canonical by the Jews of old, to whom the keeping of the Oracles of God was committed.

Paulus.

I am now convinc'd of that, which I thought I ſhould never have been perſwaded to the contrary.

Evangelus.

Again, if you do grant the Scriptures to be infallible, you muſt then grant that the Scriptures are not to be ruled by the Church, but the Church by the Scriptures.

Paulus.

If ſo be the Scriptures do not depend upon the Church for the Truth and Authority thereof, how then can we be aſſured that it is the Word of God.

Evan-

Evangelus.

Friend, herein you are groſsly miſtaken, for we may be aſſured of the Scriptures being the Word of God; which may be prov'd from ſeveral Teſtimonies and Arguments divine and humane; from Teſtimonies Divine, being two, internal and external; One is the Teſtimony of the Spirit, who ſomtimes by ſpecial Revelation and Power do declare the truth thereof, upon the Hearts and Conſciences of Men and Women; and this is the divine internal Teſtimony: The divine external Teſtimony is the Scriptures, teſtifying of themſelves; and hence it is many times, that they do run in this Order, (Thus ſaith the Lord) Thus ſaith God.

Iſa. 59. 21. 1 John 2. 20. 1 Cor. 2. 10 11, 12, 13. 2 Cor. 21. 22.

2 Tim. 3. 16. 2 Pet. 1. 20 21.

Now the Arguments to prove the ſame, are deduced and taken from 1. *The efficient cauſes of the Scriptures,* viz. *Men, the Calling, Miſſion and Inſpiration of whom was divine.*

Secondly, the Scope and End of the Scriptures being the glory of God, and the eternal ſalvation of our ſouls.

Thirdly, the ſubject-matter of the Scriptures, which is ſo full of Majeſty and Divinity, as that it is far beyond humane capacity to comprehend. This is ſufficient to ſhew the Authorty of the Scriptures, depending upon the Church. This is the truth of the Scriptures, and the Authority of them evidences without the help of the Church.

Paulus.

Is not the Teſtimony of the Church then of ſome uſe?

Evangelus.

Yes, that I deny not, but the thing which I aim at is to ſhew, that the Authority and Truth of the Scriptures can be made apparent, from Gods Spirit, and from themſelves, without the help of the Church, which aſſertion does contradict the Papiſt, who does audaciouſly affirm, that the Authority of the Scriptures do abſolutely depend upon the Church, the abſurd conſequences of which opinion are theſe. 1. *Of*

all

all, to hold that the Scriptures has no more Authority, but what the Universal consent of the Church gives unto it, is to make the Scriptures no otherwise, but a Nose of Wax, yea, it is to make the eternal and inviolable truth of God, rest upon the pleasure of men; verily the matter and scope of the Scriptures is to be denied and to be of no use at all, if this opinion is right, these and such like are the Absurdities that must of necessity be held by retaining opinions of this kind.

Paulus.

But did not *Austin* say, that he would not believe the Gospel, save that the Authority of the Church moved him thereto.

Evangelus.

The Papist do give a faise interpretation upon his words, if we do but consider the whole tenor of his writing. For as Calvin *well Observes,* Austin *had then to do with the Manichees, who arguing with them, spoke thus, I my self would not beleeve the Gospel, save that the Authority of the Church moved me thereto. Meaning, that he himself when he was a stranger from the faith,*

could not otherwiſe be brought to embrace the Goſpel for the aſſured truth of God, but by this that he was overcome with the Authority of the Church. And what marvel is it, if a man not yet knowing Chriſt, have regard to men, therefore Auſtin *does not there teach, that the faith of the godly is grounded upon the Authority of the Church.*

Paulus.

I am very well pleaſed and ſatisfied in what has been ſaid, have you any more Queſtions to ask me?

Evangelus.

Yes, friend, I have many Queſtions to ask you ſtill. How do you prove, that Salvation is only to be had through Chriſt?

Paulus.

How do I prove it? I prove it from *Acts* 4. 12. where it is thus written, *Neither is there ſalvation in any other, for there is none other Name under Heaven given among men whereby we muſt be ſaved.*

Evangelus.

Thou haſt given the right Scripture;

pture; but now, if ſalvation is only to be had in and through Chriſt, does it not, do you think, concern you to have an intereſt in this Chriſt?

Paulus.

Yea, certainly that it does.

Evangelus.

Are you then intereſted in him?

Paulus.

Truly, I queſtion it, but how may I come to have an intereſt in him?

Evangelus.

That muſt be by faith.

Paulus.

What is faith?

Evangelus.

Faith is a receiving of Jeſus Chriſt into the Heart, as he is Prieſt, Prophet and King, with a fiducial dependance upon him, being fully ſatisfied, that there is ſalvation, in, through, and by none but him. Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen, *Heb.* 11. 1.

Paulus.

How is this Faith attained?

Evangelus.

Rom. 10. 17. 1 Pet. 2. 2. *It is attained by a conſcientious uſe of the Word, and increaſed by Prayer and Sacrament.*

Paulus.

What is Prayer?

Evangelus.

Ou-Prayers are our Sacrifices, and Chriſt alone is the Altar, where on we muſt offer them to God the Father.

Prayer is the pouring out of our ſouls unto God in the Name of Chriſt, by the help of the Spirit, and with faith on the Promiſes, for thoſe things which are agreeable unto his Will.

Paulus.

Prayer is the wing, wherewith the ſoul flyeth to heaven, and Meditation the eye, wherewith we ſee God. *Amb.*

This I remember, for it has been told me a great while ago.

Evangelus.

Whether it is lawfull to pray unto Angels?

You underſtand herein, I ſhall examine by asking you ſeveral queſtions concerning this duty; as firſt, ought we to pray unto God, and only unto him?

Pau-

Paulus.

Only unto him, excepting Saints and Angels.

Evangelus.

How do you mean Saints and Angels? I hope you don't hold praying to them.

Paulus.

Nay, I cannot think any otherwise, but that it is lawful to pray to them, for they are those who do make a way unto God the Father for us.

Evangelus.

I deny it, and therefore shall affirm, that Christ only is the way to the Father; but that I might further clear this truth, observe, 1. Prayer is a part of Divine Worship, (which all grant) and God only is the object of Divine Worship, therefore to pray unto any besides God, is a perfect violation of that Command, Deut. 6. 13. Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. *2. Consider, we have but one Intercessor and Mediator in Heaven, and therefore it is a high affront unto Christ, to make any use of others in*

John 14. 6.

2 Tim. 3. 15.

that kind. 3. *Consider that excellent place of Scripture,* Rev. 19. 10. And I fell at his feet to worship him; and he said unto me, see thou do it not, I am thy fellow-servant. *And in the last place, consider here is but little encouragement for any of us to pray unto Saints, because the best Saints in Heaven is ignorant of our conditions here below,* Isa. 63. 16. John 14. 21.

Paulus.

Why, truly all this is clear, none can deny.

Evangelus.

Well, friend, what think you of this question? can one pray, and not speak?

Paulus.

No, surely, that can't be.

Evangelus.

Yes, one may, for there is vocal Prayer, and mental Prayer: Vocal Prayer is the expressing our desires unto God by the words of our lips; and Mental Prayer is the offering up of our desires unto God without the help of words, as Hannah *prayed when her voice was not heard.* 1 Sam. 1. 13.

Mat. 6 9.

Paulus

Paulus.

How may I pray, ſo as to finde acceptance with God?

Evangelus.

Firſt, direct your ſupplications unto God. Secondly, Pray in faith, Thirdly, with a ſenſe of your wants. Fourthly, with a ſenſe of your unworthineſs, to have any of your wants ſupplied. Fifthly, with Sincerity and Perſeverance. Sixthly, beg what you beg in the Name of Chriſt. Seventhly, conclude your Prayer with a Doxology, being this, For thine is the Kingdom, Power and Glory, for ever and ever. *Amen.* Mat. 6.

Paulus.

I thank you, good Sir, for this ſeaſonable advice.

Evangelus.

What think you now of the Sacrament?

Paulus.

It is an Ordinance inſtituted by Jeſus Chriſt himſelf.

Evan-

Evangelus.

Est Promissionis divinæ signum a Deo institutum constat autem Elemento & verbo, ut exstet memoria Promissionis.

A Sacrament is a seal of the Covenant of grace, whereby as God doth oblige himself to give unto us all the benefits contained therein, so we in like manner do by that oblige our selves to be the Lords, and to be true and faithful unto him.

Paulus.

This I now do understand.

Evangelus.

Very good, now how many Sacraments are there of use in this Gospel-Dispensation.

Paulus.

Surely, there are but two.

Evangelus.

There are but 2 Sacraments in the Christian Church.

Thou sayst right, and therefore the Papists herein are to be blamed, who say there are seven Sacraments, whereas we do deny any such number, and do affirm, that there are but two Sacraments, viz. *Baptism and the Lords Supper: Baptism is a Sacrament, wherein the washing with water in the Name of the Father, of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ; the*

Lords

Lords Supper is a Sacrament wherein theſe things given, viz. *Bread and Wine are ſignified, exhibited and ſhewed forth unto us; the Body of our Lord Jeſus which was broken, and his blood which was poured out abundantly for the remiſſion of our ſins. Circumciſion and the Paſſeover was in the Law, in room whereof comes Baptiſm and the Lords Supper; Baptiſm in the room of Circumciſion, and the Lords Supper in the room of the Paſſeover.*

Paulus.

In this I am alſo very well ſatisfied.

Evangelus.

I am glad of that; but what think you of this? Is the bread really tranſubſtantial, and turn'd into the Body of Chriſt? Of Tranſubſtantiation.

Paulus.

Yes, that is really my belief; for does not our Saviour ſay, *This is my Body*, 1 Cor. 11. 14.

Evangelus.

Friend, believe it not; becauſe there is not Grounds whereupon Reaſon ſhould be built, much leſs faith; Obſerve what

what I have to say contradictory to it; and you will finde, that such an opinion is against Scripture, Sense and Reason. Consider, these words (This is my body) *is no proper but figurative expression; were all Scriptures to be understood literally, then there would be some reason for the understanding of this expression, to be as you would have it.*

Paulus.

What do you tell me of Figures? surely, our Saviour would have spoken more plainly to his disciples than so, especially in the instituting of an Ordinance.

Evangelus.

Christ spoke intelligible enough; but tell me, is not that plain enough, when we take the words as they are frequently and commonly used in Scriptures.

Paulus,

Yes, That I can't deny.

Evan

Evangelus.

Well then, these words are common and frequent in Scripture, John 6. 14. *is thus written,* I am the Way; *so* John 10. I am the Door; *Christ properly is no Door, but only as a Door is an entrance into a Place, so Christ in this respect is an entrance into Heaven; Now compare this with the other Place of Scripture,* (This is my Body) *the true meaning is, This is a figure, sign, and Pre-Presentation of my Body;* (This is my Body,) *that is, as Bread doth nourish, strengthen and refresh the Body, and satisfie the natural appetite, so the Body and Blood of Christ, received by faith, doth strengthen, nourish, refresh and satiate the spiritual appetite. Observe, I pray you, how oppugnant this is to reason; for is it not absurd, that bread should be turn'd into another substance, and yet the accidents remain the same; there is the colour, taste and smell of the bread; if the bread in the Sacrament is turn'd into the real Body of Christ, then the Nature & End of a Sacrament would be destroyd the*

Three Acceptations of a Door in Scripture, threefold, 1. It is an Entrance into the heart, *Cant.* 5. 4. *Psal.* 24. 9. 2. Church, *John* 10. 1 3. Heaven *Mat.* 25. 10.

the nature of a Sacrament is to be a Sign, and the Ends of it is to be a remembrance of Christ, both which suppoſes Christs Body to be abſent. Again obſerve, our Lord Jeſus mentions Bread after the words of Conſecration ſaying, (the bread which we break,) 1 Cor. 10.16. He that eateth this bread, 1 Cor. 11.27,28. *If the bread is turn'd into the real Body of Chriſt then wicked Communicants may receive Christ, and Christs Body muſt be in a thouſand Places at once; and now what ſay you unto all this?*

Paulus.

I ſee now, as you ſay, that this opinion is oppugnant unto Scripture, Reaſon, and our three ſenſes, *viz.* Seeing, Smelling and Taſting; I wiſh with all my heart that I could ſtay a little longer with you, for the benefit which I have received from you is unconceivable, but I am ſent for an Errand and therefore cannot; yet if you pleaſe to inform me where you dwell, and what is your name, I ſhall thereby be much obliged unto you.

Evangelus

That you ſhall my friend, I dwell in ſuch and ſuch a place, my name is ſo and ſo.

READER.

AS Concerning this young man, being ſo willing to defer his Repentance unto an old Age, was the main Suggeſtion, which did keep him off from Cloſing with Jeſus Chriſt (of whom is ſhadowes in this Dialogue, and ſignified by *Paulus*) together with his beleeving that God was more glorified by an old Convert, than by a young one, but when you come to underſtand how God dealt with this young man in bringing him off from all thoſe letts and impediments, by which he was kept from Cloſing with Chriſt, you will admire, it being in form following.

This young Man, as aforeſaid, being much moleſted with Temptations of that kinde; One day above the reſt, a Small-coal man going along

long the ſtreets, did meaſure ſom
thereof unto a Cuſtomer; who ha
ving no ſooner done it, but he im
mediately fell down dead, (althoug
he was as well as I am now at this pre
ſent writing) which being noiſed a
broad, and many coming to ſe
him, he made one; who ſeeing hi
to lie dead on the ground, was ama
zed, eſpecially when he underſtoo
the ſuddenneſs thereof.

Thus, after a little Contemplati
upon him, he goes home; falli
down upon his knees, ſaying to G
Lord have mercy upon me; and t
was all he could ſay for an ho
together, (ſomtimes it was) Lo
have mercy upon me a ſinner, a
pardon my ſins; thus continui
for the ſpace of many weeks, deſpai
ing of Gods mercy to his ſoul; a
being alſo convinced of his form
ignorance, he is now glad to recei
good Counſel from any body, h
minde and will being changed, mak
him to believe, that there is ſalvati
only in Chriſt, and looks now up

all his duties, (as a *Pauls* indeed) accounting them but droſs and dung compar'd with our Lord Chriſt.

But one day more than the reſt, praying to God, does earneſtly beg of him for a pardon of all his ſins; Thus Expoſtulating with God for the attainment thereof, *Lord*, (ſaith he,) *Thou haſt given a Pardon unto ſome, and why not unto me? what way and courſe therefore may I take for the obtainment of the ſame*; and immediately at his requeſt, (after the performance of duty) the Lord was pleaſed to give in this Text of Scripture, *Iſa.* 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon*; from hence he gathers hopes of Gods mercy unto his ſoul, but in temptations his hopes vaniſhed away again; as to thoſe other Scriptures

which

which the Lord was pleaſed to hand forth unto him, for his ſtay and comfort in his journey to the heavenly *Jeruſalem*, is conteined in the enſuing Dialogue.

And obſerve, what now treateth him, is about his converted eſtate; being the ſecond Part.

The End of the Firſt Part.

The Second Part, being YOUTH *in his unconverted ſtate*

Ætatis ſuæ 16.

Evangelus. A Salutation as before.

WELL met, Friend; how is it with you now?

Paulus.

Now I wonder at my ſelf, how ignorant I have bin; and eſpecially of my being ſo unconcern'd with my future eſtate as I have. Eſpecially of his future Eſtate.

Evangelus. The worke of God upon a converted ſoul is one of the greateſt wonders and miracles in the world.

Yea, Friend, when God is pleaſed to give a ſinner a ſight of his fearful condition out of Chriſt, he is ſtartled, and even amazed, at the conſideration of his former ſecurity therein.

Paulus.

I have found it ſo, bleſſed be God for you.

Evangelus.

And bleſſed be God alſo, for that Providence which brought us then together,

gather, and which now has vouchsafed another like opportunity, wherein we may confer about the things of another world? how therefore (my friend) has God dealt with you since I last parted from you?

Paulus.

God (I hope) has blessed when then you said unto me, the verity which has bin set home, by a speci and extraordinary Act of Provi dence.

Evangelus.

What kinde of Providence (I pr friend) has been exercised towards y since I last saw you?

Paulus.

That, Sir, which the Lord w pleased to hand forth unto me (b you your self,) in answer unto tho two suggestions, wherewith I w heretofore troubled, has bin secon ed by the sudden death of a po Small-coal-man.

Evangelus.

How, I pray?

Paulus.

He was going along the street

who was measuring of a few Small-coal to one of his Customers, did immediately fall down dead, although he was as well as now you and I are in body, that the sight of his death together with the suddenness thereof, did startle me, and shewed the vanity of protracting and deferring time and repentance as I did.

A Declaration of Gods Work upon his soul, and the blessed effects it has produced, which may serve as an *Item* to others.

Evangelus.

Oh! Glory unto the Father, Son and Holy Ghost be ascribed for ever! Oh, how is your heart affected with this!

God must have all the Glory, because it is he that worketh all our works in us and for us.

Paulus.

I am so unsatisfied in minde, as that it does render me very incapable of performing any service unto God.

Evangelus.

Be sure you give not present Entertainment unto any thing suggested, without special examination, what is it therefore in which you are unsatisfied?

Paulus

Paulus.

Either to despair or presume, is many times our condition.

In Gods mercies.

Evangelus.

How so, for when you knew nothi you could then render unto me G mercy, as grounds sufficient, on wh you built your hopes of salvatio Then (my friend) you had no cause to to do, but now you have, I d say.

Paulus.

A converted soul is mighty inquisitive.

I do suppose, it is all one for th inform me, I pray you, then, how may come to obtain Gods favour a grace; for I find, as once you t me, that I have lost it in *Adam*.

Evangelus.

Friend, as Gods favour was lost Adam, *so it is found in Christ, s*

Joh. 14. 6. *therefore the favour of God in through Christ.*

Paulus.

I must first come to Christ and r ceive him, before I can make use him to reconcile me unto God, whe as my faith is weak, and will not yet lead me unto him.

Eva

Evangelus.

Does that faith which thou haſt, aſſent to Gods Eſſence; and that he is a Rewarder of them that diligently ſeek him.

Paulus.

Yea, I think it does ſo, if my heart deceives me not.

Evangelus.

Well, if ſo, then you have that which will commend you to Jeſus Chriſt, and not only commend you unto him, but likewiſe that which will enable you to receive him; ſee Heb. 6. 1. For he that cometh to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.

Paulus.

God will (I ſee) make uſe of you to do my ſoul good, but what do you think now of my Condition?

Evangelus.

Why, I do believe that thou art an elected Veſſel,

Paulus.

What is the reaſon do you think then that I ſhould be all this while

without an assurance of Gods Love and mercy to my poor soul.

Evangelus.

Wait, and thou shalt have it, and consider well this Scripture, being Mat. 9. 17. Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. From which I would have you to note, that though God has his saving work in your soul; yet many corruptions there are unsubdued, which must be mortified, before he sees it meet and convenient to give you assurance; nay, until then, perhaps God sees you uncapable as to the management thereof.

Paulus.

A sincere Saint bleseth God for every mercy.

Blessed be God also for this good Counsel and Advice.

Evangelus.

If it has proved so to be, I desire to bless God likewise.

Paulus.

Sir, being in haste, I must bid you farewel

farewel; but I ſhall conſider upon what you have ſaid.

Evangelus.

Farewel then, but I hope I ſhall ſee you again. They part from each other.

Paulus.

That you ſhall, for I cannot but ſee you now and then.

YOUTH *in his* CONFLICT

Ætatis ſuæ 18.

Evangelus.

Miniſters are glad when they can have any opportunity, wherein the Work of the Lord may be carried on.

OH, my good friend, how glad am I to meet with you, for I will aſſure thee, thou haſt been much upon my heart; where has been your abode all this while, that I have ſought you ſo frequently, but could never have the happineſs to finde you until now.

Paulus.

Whether (Good Sir) you are glad to ſee me I know not; but I am ſure, I am glad to ſee you: for my wants and indigencies are innumerable, and how to expreſs them unto any other (but your eſteemed ſelf) I know not: in regard that heretofore you have been very beneficial unto mee. In the like ſtrait that now I am in, wherefore (worthy Sir) if the preſent opportunity does ſerve as well for you, as it does for

me, Administer something of Comfort unto me I pray you?

The sufferings of our Lord Jesus, are not only applicatory, but exemplary.

Evangelus.

It is a duty, my friend, incumbent upon those who are Preachers of the Gospel, to imitate their Lord and Saviour, and to tread those same steps, wherein he before them did tread, who always made the extremity of sinners, his opportunity to do his Fathers Work, and the like must I; speak on therefore, and welcom.

Paulus.

Thele two extreams undoes many, either we are prone to think our conditions better then they are, or worse then they are, Job 19.2 *Miserius nihil est misero se non miserante.*

I am in such misery, that I know not what to do; my Condition is such that I am asham'd to make it known, and my crimes are so horrid, that for a great time I have concealed them, and loth I am still to divulge and bring them to Light. Oh! therefore pity me, pity me.

Evangelus.

Why dost thou say, thou art in such misery, as that thou knowest not what to do; I can't chuse but give thee a check for saying thus, upon these several respects.

None are in misery but they that can't pity themselves.

First, we ought not to despair as long as we have a God, which indeed we have, 1 Sam. 17. 46.

Secondly, there is no malady so remediless, but God can apply a Remedy thereto; no wound so sore, but God can heal; no misery so anxious and irrecoverable in our apprehensions, but he can extinguish the anguish thereof, heals it, and makes that which is impossible with us possible with himself, Gen. 18. 14. There is no misery this side of Hell and the Grave, but God out of his infinite free grace hath appointed some proper means for the same, viz. hearing and reading the Word for the unconverted, Prayer and receiving of the Sacrament for the weak in Gifts and Graces, and Christ unto all in general, who will receive him by faith, Mat. 11. 28.

Thirdly, why doest thou say, that thy condition is such, as that thou art ashamed to make known; was not all our conditions once so, for a natural condition is a damnable, cursed and ignominious condition, Eph. 3.

Fourthly,

Fourthly, why doeſt thou make the aggravations of thy ſins as an Argument to conceal them; whenas God in his Word has ſaid, He that hideth his ſins ſhall not proſper.

Finally, David *uſed the aggravations of his ſins, as an Argument with God to Pardon them.*

Paulus.

Do you think (good Sir) that I am not a miſerable creature, when the Sin againſt the Holy Ghoſt is imputed to me.

Evangelus.

This is a cunning ſtratagem of the Devil; for thoſe who have committed this ſin, have never the Gift of Repentance, their hearts are ſo hard as that they cannot mourn; and indeed, the great reaſon rendred, why the ſin againſt the Holy Ghoſt is unpardonable, is, becauſe there's no repentance for the ſame; but now this is not thy caſe.

The ſin againſt the Holy Ghoſt is a final impenitency. Auguſtinus *intelligit peccatum in Spiritum ſanctum, aut finalem impœnitentiam in iis, qui non accipiunt Evangelium aut deſperationem. Quia hæc peccata proprie pugnant cum gratia, & eam abjiciunt. Nam cætera peccata, cum fugimus ad gratiam, remittuntur*

Ide

Ideo sic interpretatur Augustinus dictum Christi: Qui dixerit verbum contra Spiritum sanctum, id est, qui verbum gratiæ, quod prædicatum, & confirmatum est Testimoniis spiritualibus, finaliter repudiat, is habet peccatum in Spiritum sanctum.

Peccatum in Spiritum sanctum est, cum quis divinæ veritati, & quidem Evangelio cujus fulgore sic perstringitur, ut ignorantiam causari nequeat, tamen destinata malitia resistit, in hoc ut resistat. Alsted.

Sinners under their first convictions, takes themselves to be of all most miserable.

Paulus

Ah, but you do not know the misery that I am in.

Evangelus.

You cry out of your misery, but you do not tell me wherein it does consist?

Paulus.

The Devil doth what he can, to divert us of those opportunities, which he thinks may prove most advantageous unto us, many times by deferring we are hindred from effecting what we hindred.

My misery I would fain express, but I cannot, I see therefore that this opportunity will prove to be a lost opportunity, unto my soul, and O wretched man as I am: That I should make a Non-Improvement of those precious

precious seasons which might be so exceeding advantagious unto me, I shall only now desire of you to appoint another time wherein I shall to the utmost (if God willing) lay open my deplorable Condition unto you.

Evangelus.

But heark you (my friend) do not think that I can be put off with such a frivolous excuse as this, shall we meet together and go away without profit to each other, this is a temptation of the Devil, therefore adhere not to it.

As the Devil does endeavor to hinder Ministers, from doing their Fathers Work, so Ministers, in like manner, does endeavor to hinder the Devil from the Accomplishment of his cruel Designes.

Paulus

Sir, business does call me home, and I am also under such an indisposition of body, as that I cannot talk any longer with you?

The Devil can frame excuses at his will.

Evangelus.

What then, shall we not pray before we part, if you will, I'le joyn with you.

It is the duty of Christians to pray one with another.

Paulus.

No, (Good Sir) do you, and
will joyn with you.

A PRAYER Performed by th
MINISTER.

O *Most Glorious and Gracio*
Lord God, from everlasting
everlasting thou art the great Creat
of Heaven and Earth, and the wi
Disposer of all things which thou h
made; We the most unworthiest
all thy servants, do desire to prostra
our selves before thy Divine Majes
under an humble acknowledgment
thy Goodness, thy Grace, thy Truth a
Faithfulness: thy many mercies renew
ed & continued every day to us, and ou
great unworthiness of the least of the
We are not worthy of the crumbs th
fall from thy Table; not only beca
we were born in sin, but because w
have liv'd in sin, and have daily add
to our sinnes, by the vanity of
thoughts, words and actions, and th
unsuitableness of the whole man to
it

thy Commands: We are ignorant of them, yea, we have digged to our selves Cisterns that will hold no water; We have doubted of thy Promises, broken thy Laws, polluted thine Ordinances, Profan'd thy Sabbaths, abused thy Mercies, slighted thy Judgements, sinned against the light of our own Consciences, against Grace receiv'd, against the motions of thy Holy Spirit, against Heaven, and in thy sight, and we are not worthy to be called thy children; and therefore most justly mayst thou pour down thy displeasure upon us, and empty the Vials of thy wrath upon us and ours; it is mercy, nay, infinite mercy and free grace, that we are this side of Hell and the Grave, but much more that we have an opportunity to plead with thee; how many are there in Hell, that would give ten thousand worlds for what we enjoy and have; We bless thee (O Lord) for Jesus Christ, by whose blood these Mercies were Purchased, and the Priviledges which we now enjoy, receive him for us, and accept us in him,

mag-

magnifie thy grace in and through him towards us, by pardoning our sins, remitting our transgressions, sanctifying our nature, washing our souls in the water of Regeneration, and by evidencing thy favour unto us under all our cloudy and gloomy dispensations; and this is that (O God) which we are come about at this time; it is the Sun-shine of thy countenance, and strength against our adversary the Devil. Behold, O Lord, thy servant before thee, that is molested by Satan, and hurried with his temptations. Behold, O Lord, the enemies which he hath to wrestle with: how are they increased both from without and from within; increase his faith, that his spiritual existence may be sustein'd; let him not perish in his distress and warfare for want of thy assistance; seeing, O God, that we sue not to thee for any terrene or earthly enjoyments, but for grace, that we may through strength received, therefrom be enabled to repel and quench all the fiery darts of the evil one; and therefore for the sake of thy Son Jesus hear us, and strengthen

thy

thy servant, whereby he may now at last conquer Satan, who has so much endeavored to overthrow him: Appear for him (O blessed Jesus) unto whom all Power is given in Heaven and in Earth; and being tempted, knowest how to succour those that be tempted. And with us, sweet Father, be mindful of all thine throughout the whole World; Bless thy Church and Zion, bring home Jews and Gentiles, and all that belong unto the Election of thy grace; Give unto thy Son the Heathens for his inheritance, and the uttermost Parts of the Earth for his Possessions. O Lord, keep up England *from falling from thee, let it not languish nor decay in Godliness, and let not wantonness under the means of grace procure any want of grace; thou hast divided us, bring us together again; And thou who art a God of Order, O settle Order in thy Church, and Unity among thy Saints; Let such as do erre out of ignorance, learn knowledge; and such as have sinn'd against knowledge, finde repentance; Endue the Magistrates with the know-*

ledge

lodge of thy Spirit of Grace and Wi
dom, as well as with Power, that w
may live a peaceable and quiet life u
der them, in all godlineſs and honeſt
O let thy Miniſters be cloathed wi
holineſs, write it on their Breaſts, gi
them the Urim *and* Thummim, *and l*
them ſhine by holineſs of life, as well
by doctrine, and Crown all their la
bours with a Garland of Souls.

Remove not (O Father) thy Candle
ſtick from us, for our unworthineſs
it, and unthankfulneſs for it; bu
pardon our unprofitableneſs under i
and teach us to profit more and mor
And now, O Lord, comfort thy afflicte
Servant before thee; ſtand by him, an
be his Help; and all this we beg in th
Name, and for the ſake of Jeſu
Chriſt, to whom with thy ſelf, and t
ver bleſſed Spirit of Grace, enable u
to aſcribe, as is moſt due, all Power
Praiſe, Glory, and ſincere obedience
from us and all thine, now, henceforth,
and for evermore. Amen.

Ne dato locum Diabolo. Eph. 4. 27

Well, I'le detain you no longer, only take this from me, Do not give place to the Devil. Under

Reader,

Take notice, that this poor young Convert, having taken his leave of this precious Minister, doth in his return homewards meet with a cursed instrument of the Devil, being one *Demas* (by name) a sad Apostate, who perswades him to throw off Religion, and to turn Atheist (that is, nothing at all) of which this ensuing Dialogue will give a further account.

Demas.

How now, why do you look so melancholy; no doubt but you have been with some Phanatick Priest or another, your countenance is so dreadful.

Paulus

Accusa tuam stultitiam.

I blame your folly, for he whom I have been with, let him go under what notion soever, is a holy man, and has been one of great use to me.

Demas.

I sware you talk more like a mad man than any body else, I tell you; if you believe all what they The wicked of the World do account godly sorrow nothing but madness & distraction

say.

say, you'll be distracted, if you are not already.

Paulus

Whether I am distracted or no, I matter not, for take notice, I must observe what they say unto me, because it concerns what I am to do for God, and for my own soul,

Demas.

Why, doest thou think there is a God?

Paulus.

Yes, as firmly as I do believe the Sun to be in Firmament on Noon-dayes.

Demas.

None are so impious, and sinfully audacious, as such who have fallen from the truth, wherof they were once Professors.

Doest thee: I hope then, before I shall have done with you, to make you of the same opinion as I am.

Paulus.

There are many opinions in this world.

What opinion (I pray) are you of?

Demas.

What opinion am I of? why I am of such an opinion, as that I can pro-

duce

duce you one, whom I'le affirm to be God, Omnipotent, Omnipresent, Omniscient, and more just then the God whom you serve; for I shall tell you, I have been of the same opinion with your self, and have believed on the same God which you believe, but now I am of another mind, and I question not but that I shall make you of the same also, if you be but ruled by me.

Paulus.

Pray what is he?

Demas.

A sober Gentleman.

Mark how the Atheist contradicts himself to call his God a Gentleman, it seems then his God is not a spirit.

Paulus.

Will he do one no hurt?

It is not good to be too inquisitive after evil spirits.

Demas

No he will not hurt you; for he is a harmless Gentleman, you may see him if you please.

Paulus

Pray then bring him and let me see him.

True is that Adage *Nemo laeditur nisi a seipso*, No man is hurted but by himself.

Demas

Demas

A Diabolical contrivement

Rather than that, I would have you come to my House about ten a Clock to morrow morning, and then we may talk together without any interruption: You know where I live.

Paulus

Well then Ile be sure to come, if I am in health.

Demas

Be sure you do not fail me.

Reader

Now followeth another Conference between *Evangelus* a Minister of the Gospel, and *Paulus* the young Convert, who endeavours to hinder him from going, but cannot.

Evangelus

So, So, I see I am forc'd to visit you before you will visit me.

Paulus

Truly (Sir) I can't help it, for I have been so out of order both in soul and body, (since I saw you last) that I am not fit to keep any body Company

Evangelus

Why did you not send for me all this while? if you had, I should have come; for I doubt you have had no company, since I have been with you.

A true Minister is at the Call of any that may want him.

Paulus

Yes Sir, I have had some Company with me.

Evangelus.

What company, (I pray) good company?

Paulus.

Truly, I know not very well, it was a man, but what to make of him, I know not: For he has undertaken to bring me a Gentleman that is as fully God, as he whom I and you serve.

Some evil company are so subtil, as we cannot mediately finde out what they are.

Evangelus.

Oh fie, why are you so deceived, as to think any such thing? what evil company have you commun'd with, know you not, that there is but one God, and that is our God? what a blasphemous wretch was he that told you, from whence did he come, and where doth he dwell?

The Christians God is but one God, Deut. 6.4.

Paulus.

His name is *Demas*, he came out of the Countrey, his place of abode (for

Deceivers are here, and there, and every where.

(for a time) is in the City; and about ten of the Clock this Morning; I am bound by vertue of Promise to come and see him and the Gentleman.

Evangelus.

Holy Anticipation is allowed.

Well, although you have promised to come and see him, yet I do intend to prevent you.

Paulus.

Mark the fallacious way of arguing from a deceitful heart.

No, pray Sir, say not so, for if I should disappoint him, he would then reflect upon us and our Religion, and cause the honour of Christianity to lie at stake, if you are loth to let me go alone, do you then go with me.

Evangelus.

I, nor you, neither shall go; if they will come to us, well and good; but for us to come to them, I do not approve of it; therefore think not of going, though you have promised, remembring the Proverb, Its better sometimes to break a Promise then to keep it.

Paulus.

How if they should come to me after you are gone.

Evan

Evangelus.

Then send for me; and I dare to meddle with them, if they come upon our own grounds.

We must have a care of challenging the Devil, lest therefore the Devil thereby God suffers him to conquer us, what we do in a way of Disputation with must be onely in our own defence.

Reader,

Now take notice, that after the departure of this Minister; these two Deceivers comes unto this sweet Convert; One of which proves no otherwise then the Devil, as you shall finde by the sequel of the story.

Demas *and* Apollyon.

How Ironically do they speak.

How now, who taught you to break your Promise, did your Priests?

Paulus.

No, other business did intervene, so as yet I could not come according to promise.

Necessitas non habet legem.

Demas.

Well, this is the Gentleman of whom I spoke, and Promised to bring to you.

Paulus

Christians can't but shew themselves civilly to strangers.

Paulus.

Is it so, I pray you, Sir, sit down, for you are very welcom.

The Devil can carry himself as civil and sober as any.

Apollyon.

I thank you, Sir.

Paulus.

The young Mans Petition unto the Devil for concession, in a matter of special concernment.

I did promis to inform a friend of mine, concerning you: Who promised to come unto me, and to make one of our Company.

Demas.

What is he, I pray?

Paulus

He is a Minister of the Gospel.

Demas.

As there is no room for Gods children here below among the wicked, so likewise there shall be no room above in Heaven for the wicked among Gods children.

Oh it is no matter for him, another time will serve as well as now, and moreover, I brought this Gentleman with me, only to speak concerning affairs, privately among our selves.

The devil must have a word in.

Apollyon.

It will not be convenient to have any besides our selves.

Paulus

Paulus.

Well, Sir, what you please.

Apollyon.

Sir, I understand here, by my friend, that you are under some sore Conflict, wherefore I was desir'd occasionally by your self, and instrumentally by him, i.e. Demas, *to visit you; and so consequentially to administer something of comfort unto you, in order to which I must have you to promise me these three several things. First, to deny the God whom now you serve. Secondly, to abstain from the Company which you frequent. Thirdly, to believe what I shall say unto you.*

Mitte Diabolum, let the Devil alone.

The Devil makes a bargain with the young man.

Paulus

To any thing that is reasonable, I shall yield, especially if you can but approve your self to be God, and him whom I serve to be no God, the probation of which I expect through vertue of promiss made by your friend.

The Bargain is accepted upon such, and such conditions.

Demas

Well that he can do.

Apollyon

The Devil is a brag.

Apollyon.

Yes, and easily too.

Reader,

Note, how *Demas* doth apply himself to *Apollyon*, prescribing after what manner the Conference shall be carried on with conveniency.

The Devil must have one to help him.

Demas.

The only Method, as I suppose, to carry on this Conference among our selves, is, (Good Sir) by letting him produce those Arguments, which he has to prove a God; and so you to answer as he brings them, and pray tell me how you like it?

Apollyon.

I like it very well; how do you like it, Sir?

Paulus.

I do like it very well also, provided you will not let the plainness of my Arguments make any thing invalid.

Apollyon.

Well, produce your Arguments concerning the certainty of a God.

Paulus.

Paulus.

The Tri. nity proved from five Considerations.

I shall after this manner express my self; And first of all, the Creatures do testify the truth of a Deity, and him whom I serve, in regard that it is he who gave the being of all things, *viz.* The beings of the Heavens, and of the Earth, and all things contained therein. Secondly, that kind of Gubernation which is among all Creatures, whether humane, divine or diabolical, does evidence the one supream Government, which is of God. Thirdly, the great impression of a Deity upon the heart of men, evidenced by the accusations of a guilty conscience; and likewise by that Worship which Heathens do ascribe unto false gods, which being considered, it doth exceedingly demonstrate that there is a true God, though they be ignorant of him. Fourthly, I do believe there is a God, and that it is him whom I serve, because the Scriptures do directly make an obvious discovery and revelation of him. Fifthly and lastly, I do believe that all what I have said is true, because the Devils in Hell would

tear us in pieces, were it not for the Exiſtence of an Almighty God.

Apollyon.

Vengeance will be executed upon the devil one day, for appropriating Gods titles unto himſelf.

Well, all this we do not deny: for what you have ſaid as yet, does prove me as much God as any other, therfore you muſt begin again.

Paulus.

As long as faith is in a ſoul, ſo long is the Reverence of a Deity continued.

Nay, I would not for a thouſand of Worlds think any otherwiſe, but that there is a true God, and he it is whom I ſerve.

Apollyon.

The devil is a blaſphemous ſpirit.

Nay, but I'le prove to the contrary, and will affirm, that the God whom you now ſerve, is a diabolical Spirity, and likewiſe is one whom I ſhall, in Proceſs of time, inflict my wrath upon, for his carriage both to me and all mankinde.

Paulus.

Obſerve the Combate between youth and the devil.

Why, is not that God whom I ſerve, now in Heaven, and ſurely if ſo, then he is the true God.

Apollyon.

Apollyon.

That is true, he is in Heaven, but it is only by usurpation.

The devil is a lying spirit.

Paulus.

Whose Throne is Heaven then?

Apollyon.

It is the Throne of the true God.

Paulus.

Who is the true God?

The youth (through ignorance) familiarizes too much with the devil.

Apollyon.

He who now doth talk with you.

Audacious blasphemy

Paulus.

How come you to be out of your place then?

Apollyon.

I came out of my place for your sake.

Paulus.

Sir, I am in great distress, pity me therefore, and do not argue sophistically with me, who am not able at this time to answer you.

A doubting soul affects no thing so much as plainness.

Apollyon.

Have a care you do not by me as the woman of Samaria *did, when I appeared visibly on earth (to the whole world) for the sake of mankind.*

Behold the devices of this fallen Angel, the Lord keep us from him.

Paulus.

O what shall I do? Apol-

tear us in pieces, were it not for the Exiſtence of an Almighty God.

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Behold the devices of this fallen Angel, the Lord keep us from him.

Paulus.

O what shall I do? Apol-

Apollyon.

Believe in me that you may have life.

Paulus.

Lord have mercy upon me.

Apollyon.

The Devil can bring Scripture for a need.

Why do you doubt, I am a Spirit; do you not know that God is a Spirit? John 4.24.

Paulus.

I do believe God is a Spirit.

Apollyon.

Why do you then contend with me any further, who am so fully God as I have declared unto you.

Paulus.

When we are tempted, we should rather say, *Get thee behind us, Satan*; than to talk with him, and ask him Questions.

Did you create the Heavens and the Earth, and all things contained therein.

Apollyon.

The Devil is made up with nothing but lies.

Yea, and you too.

Paulus.

Lord have mercy upon me.

Apollyon.

How far does God sometimes suffer the Devil to usurp his Prerogative.

Nay, him whom thou thinkest to be God, I made.

Paulus.

Paulus.

Pardon me then (bleſſed God) that I have offered to contend thus with thee; Paſs by (I pray) my malapert, audacious, and ruſtical carriage towards thee; for I ſee now I am like the woman of *Samaria*, who, through ignorance, aſcribed the title of Sir-ſhip unto him that was King over Heaven and Earth, even as I have done towards thee.

Oh poor young man, my bowels do yearn after thee, and all in thy condition; yet I doubt not, but God will raiſe thee up again, and ſhew thee the vanity of thy ways.

Apollyon.

I pardon thee, becauſe what thou haſt done, has been through ignorance.

O Devil pardon thy ſelf.

Paulus.

Yea (good Lord) that it was.

Faith is batter'd.

Apollyon.

Well, time doth call me away, for indeed I have many ſouls to look after, therefore I muſt leave you, only deſiring you to remember thoſe three things once Propos'd; viz. 1. The denying of God which once you ſerv'd.

The Devil rehearſeth over his bargain, that he might be ſure, for he is fearful of his prey.

2. *The abſtaining from thoſe Miniſters, which once you frequented.* 3. *The believing what I have ſaid, and ſhall furthermore ſay unto you.*

Paulus.

With all my heart, good Lord.

Apollyon.

Farewel ther, to-morrow-morning I'le come and ſee you again.

Paulus.

Oh, my Lord, go not away ſo ſoon from me.

Apollyon.

It matters not, as long as I ſhall come ſo quickly unto you again.

Paulus.

Then farewel, my Lord.

Reader

Take notice, that when the Devil had parted from this Youth, *Demas* the day after comes according to promiſs; But *Apollyon* is not with him; from whence we may gather thus much, It is impoſſible for the Devil to keep his promiſs, in regard that he is the father of lyes and lyers, the

The end wherefore *Demas* came, you will understand by the ensuing discourse.

Demas.

How do you, my friend?

Paulus.

As well as any damned creature can do, but where is my Lord.

Demas.

He could not come through excessive want of him at another place; but why doest thou say, thou art damned, for if so, then thou art irrecoverable; which if thou wert, Apollyon *would not undertake to do any thing for you, neither should I have brought him to you.*

Observe this plain contradiction; for if he was God, then he could not have been hindred; moreover, this denies the Omnipresence of God, as well as his Omnipotence.

Paulus

I believe you good Sir, and therefore do desire to bless God for you, because you brought me acquainted with him. Demas.

Here is Thanksgiving without occasion, and a blessing of the devil instead of God.

Alas, I have tried all ways, but could find no rest, till I met with him, and so it will be with thee.

To trying of no way conscientious, is the cause of many that comes to be nothing.

Paulus

Ha, how may one be deceived; for I thought that I was in the right way, and worshipp'd the true God, but it seemes it is otherwise, do you think therefore your God will receive me, after I have been serving a strange God?

The devil and his companions are all one.

Demas.

Yes, yes, I'le warrant that.

Paulus

When will he come to me then?

A cursed inquisition.

Demas.

Tomorrow morning precisely, at five of the Clock; I came therefore, as desired by him, to inform you of it, and likewise from my self to advise you of several things.

Paulus

Speak on, and welcome.

We are apt many times to welcom that, which in the close, conduceth to our ruine.

Demas.

First, be sure you do remember and bear in minde what Apollyon *said unto you last; Now that which I have from my self unto you is this, Whatsoever my Lord shall require of you, condescend unto it immediately; therefore if he should require your self, give up*

your

your self unto him by a free Resignation of spirit, without any doubting, for if you should in the juncture of time that he requires any thing of you, seem to refuse, he then departs from you totally and finally; This I know, because, through fear, I had like to have given him occasion my self; and hence it is that I caution you.

Paulus

The Lord your Master treble it into your bosome, for what you have done unto me.

Demas.

Nay, my Work is wages.

Paulus

I Question not but it is.

Demas.

Well, I must bid you adieu.

Paulus

And you also, but be sure you bring my Lord with you.

Demas.

Don't question that.

Reader

When this young Convert had de-

parted from his two ſuppoſed friends; and from one eſpecially, he walks abroad, and in his return homewards, finds a letter directed unto him by that Choice Miniſter of Jeſus Chriſt, from whom he had abſtein'd ſo long, and by whom he could not be found, through obligation unto a Promiſe. The Letter is as followeth.

To the Beloved of my Soul *T. P.*

My Son;

FOR ſo I may call thee, becauſe in the Lord Jeſus I begot thee, in whoſe Name I command attention unto the affectionate Exhortations of your diſtreſſed father, who through thy diſobedience unto God, has almoſt brought his hoary head with ſorrow unto the Grave: and for which cauſe I have made my tears my meat and drink, day and night, ever ſince I ſaw thee laſt. Ah Child, thou art gone, which vexes

me ſore; but the conſideration of thy being gone from God, vexes me ſoreſt of all; how happy wouldeſt thou make me, if I could but ſee thy face before I go from hence, and be ſeen no more: I long to underſtand thy Conflicts, as once I did, that I might thereby adminiſter ſomething of comfort and advice, in a more ſympathizing and condoling manner then ever. The thoughts of thy groans pierces me to the heart; but the thoughts of thy trials and temptations doth ſo oppreſs my ſpirits, as that I knew not what to do; Art thou not therefore blameworthy, to carry thy ſelf in ſuch an occult and ſecret manner as thou doeſt; fall down, I beſeech you, through the ſenſe thereof; think not of being freed from Satan, while thou art ſuch a friend unto him in keeping of his counſel. The Devil is a ſubtile enemy, adhere not to him, believe him not, and give no credit unto any of his ſuggeſtions; to be ruined is ſad, but to be inſtrumental to thy own ruine is more ſad: Something of the Devils wiles thou haſt already ſeen:

O therefore, let such an Experiment anticipate all his other designes from having effect; keep off from him, have nothing to do with him; for there is nothing but malice and evil in all his designes: I hear, you make a strict Inquisition after Satan, I pray wherefore is it? Have you a minde to lose your soul? Are you in love with your own damnation? Is the loss of Heaven, and the Enjoyment of God nothing? Will the Devil be a better friend to you then God? Will the Flames of Hell be as sweet as a Bed of Roses? Will weeping in the Labyrinth of eternal misery, be more pleasant then the singing Hallelujahs in the glorious Heavens? which is best to be chosen, misery, or felicity, Judg you; which would you chuse, to sit at Gods right Hand, or his Left; why I tell you, if you combine with the Devil, you will then take Gods greatest Enemies part, and thereby will lose all those perpetual, heavenly and celestial Joys, Promised and Prepared for Gods Elect.

If thou believest and know what heaven is, live then as one that knows the same.

ſame. Oh, go to the throne of grace, and leave it not, till thou doeſt find the grace of God and the Oyl of Conſolation Pour'd into thy heart, and for the order of your appearing unto God, demean your ſelf as the Prodigall, Luke 15. Cry as David, Pſalm. 38. 18. For I will declare my Iniquities, and will be ſorry for my ſins; how thy ſtate now is, I know not, and therefore after what maner to write to thee I know not, I do believe your caſe is dreadfull, by the oppreſſion of my own ſpirit, and your being ſo long abſent from me, and whether now this may come to you I cannot tell, therefore I ſhall deſiſt from writing ſo amply as I would.

Aug. 16. 1672.

Your Father in the Lord Jeſus

W. W.

The young Man having received this Letter, reades it; and having read it, he conſiders upon it, and at laſt is affected exceedingly therewith; but theſe two Deceivers coming unto him again, doth through their vain diſcourſe and diabolical concernment, make this Youth to yield unto them, ſo as that he forgets the Letter (which came from his dear friend) in which was conteined ſuch wholeſom, ſeaſonable and compaſſionate Inſtructions.

Demas *and* Apollyon.

So, what now, I hope you have not tranſgreſs'd.

Paulus

Not I indeed.

Apollyon.

How then comes it to paſs you look ſo ſad? *Paulus*

I have by an unparalleld providence, received a letter from one who lov'd me, which is ſtrange in regard that he knew not where I dwelt.

Apollyon.

The Devil proves there is no Providence by a Lie and corrects the young man for his illiteratneſs.

Sha, Providence; there's not ſuch things as

as that; for those things which you call Providence, are only things which falls out by chance; and you also talk illiterately and foolishly, to say that was unparallel'd, because such as this has bin common ere now.

Paulus

Nay, I do not know, but none shall make me to believe any otherwise but that it was Miraculous, if it will not hold with being unparallel'd.

Demas.

Pray let me speak a word in your ear.

There are the whisperings of an evil spirit, as well as a good.

Paulus.

With all my heart, Good Sir.

Demas.

Pray now, have a care of carrying your self foolishly, lest thereby you occasion him to depart, as I told you once before.

Paulus

Well I will.

Apollyon.

How are you compos'd in minde?

Paulus

Not very well, My Lord.

Apol-

Apollyon

Behold the Devil. *How can you call me Lord? and adjoyn such an epethite (as my) thereto, whereas you have not given up your self unto me.*

Paulus

Will you accept of me, Oh Lord?

Apollyon

If I had meant otherwise, I should not have ask'd you.

Paulus

The young Man speaks to the Devil after the Language of *Canaan*, which ought to be used with God only.

Lord I am at your service, do with me as seems good in thy sight.

Apollyon

Has that God which you serv'd, been good to you?

Paulus

Hard thoughts of God are the fruits of Atheism When the soul has hard thoughts of God, the Devil will do what he can to multiply them.

Truly I must needs say this, that though I had many things of the other God whom I serv'd yet he would not give me all as I desir'd.

Apollyon

That I believe, and shall I tell you those many things which you had of him were not so reall as they were Presented to you, being only shadows.

Paulus.

Paulus

It's likely so truely.

Apollyon

Well if you are willing (as you say) to be my Servant, meet me about five of of the Clock at night, by the place where we use to meet, and bring with you your Penknife, Paper, and Pen, this is all, only be sure to meet me without fail, or else be it to your own peril.

The young man now accords with the Devil in everything. A time appointed for the Conract.

Paulus

I'le be sure not to fail you.

Apollyon

Till then farewell.

Reader,

Thus thou seest how this poor Convert is tossed up and down through the wiles and Machinations of Satan, how Sollicitous have been the vety powers of Hell, to destroy the soul of this young man, how have they Combin'd together for the making of their stratagems effectual. For once he went with an intent to meet the Devil, and as he was entring into the appointed place, the Spirit of God interruped

terrupted him by ſetting home this Scripture, with ſuch power, *Mat.* 16. 26. *For what is a man profited, if he ſhould gain the whole world, and loſe his own ſoul*; At that he was forc'd to return home again, and ask God for pardon, and yet nevertheleſs Corruption being very prevalent and the Devil mighty buſie, he was thereby impull'd to make another attempt in the like manner, who accordingly did, as you may underſtand by what ſhall follow.

The Devils ſalutation

Apollyon.

Well met (my Paulus*) why doeſt thou muſe with thy ſelf?*

The young man is daunted.

Paulus

I am at a ſtand, and know not what to do.

An Interrogation.

Apollyon.

At a ſtand, why ſo?

He reaſons with the Devil.

Paulus

You know (O Lord) the buſineſs which we are met about, and the weightineſs thereof, therfore I hope, reaſon will ſhew why I look ſo.

Apol-

Apollyon.

Friend, As for my part, it matters not, whether or no you consent to what I require; it was for your happiness that I requir'd this from you; but to conclude, take notice, that I will not be made a fool by such an one as you; Go therefore to your other God, and see what he can do for you, for I scorn to receive you.

The Devil knows how to suit himself, according to the constitutions of People.

The Devil makes many times, as if he was but indifferent, in those things which he is most earnest and desirous of.

Paulus.

Good Lord, fret not your self so, for I am not going away from you, only I desire deliberation, suiting with a work of so great a concernment as this.

Apollyon.

Nay, call not me Lord, except you were my servant; and as for your deliberation, you have had time enough already.

The devil is an angry spirit.

Paulus.

Ha, but I never did deliberate upon it till now.

We are apt many times to consider when it is too late.

Apol-

The Devil knows so well the advantage of consideration, as that if he should give way to it, he knows it would dash all his designes to pieces.

Apollyon.

If so be you could not deliberate, when you had time enough, expect it not now.

Paulus.

Well, if so, you will not give me leave to satisfie my self herein; I know not what to say to you.

Apollyon.

You know not what to say to me, say something or nothing; and if in this you be not satisfied, a Fig for you.

Paulus.

Be not angry, I pray.

Apollyon.

Blasphemy.

Here is cause to be angry, when you deal thus with me, who am so fully God. Consider the aggravation that does attend it, therefore in this one minute resolve me, either in the negative or affirmative.

Paulus.

What would you have me to do?

Apollyon

Apollyon.

Only this, Put Pen to Paper and write thus.

The Author dares not write here what did write, leſt it ſhould prove a tentation.

Paulus.

Well, I will write thus, (*For*)

Note, thus far he went, and further he had gone, if divine Grace had not reſtrain'd him.

Apollyon.

Proceed, why ſtay you your hand?

The devils Advice to the yong man

Paulus.

I know not what the matter is, for I cannot move my hand.

Divine Providence interrupts.

Apollyon.

You had as good go on now, ſeeing that you have written the firſt word, (For) *for you are mine by what you have done already.*

The devil claims him before he is his.

Paulus.

I defie you as yet, for I know what I have done.

The young man defies the devil.

Apollyon.

A Nuncupative Will is as good as a written one, ſo that what you have not done by Pen you have done by word of mouth, and therefore it is all one.

A deviliſh machination it was, that which had almoſt prevailed upon the young man, in making of him to yield, by putting Pen to Paper, of which further obſerve.

Obſerv.

Obſerv. I.

The young man ſuppoſing him, with whom he had conferr'd ſo long, to be the Devil, breaks forth into theſe breathings of ſpirit (unto the true God whom once he ſerv'd) *viz. Now, now, now, O precious Saviour, give me ſomthing for my faith to act upon, by making of thy ſelf unto me a preſent help in the time of need, and for the future try me.*

Obſerv. II.

The Devil perceiving ſuch ſweet Motions to be upon the heart of the young man, and being deſtitute of all hopes in having him as his prey, doth by the Authority of God vaniſh and leave him for a time.

Obſerv. III.

This young man, as he was walking up and down, did experience more and more, that he with whom he conſpir'd againſt his God, was the Devil,

Devil, which caus'd him to cry out thus, *O wretched man as I am, that I should go so far with the wicked one; how shall I escape damnation, whenas I have thus transgress'd.*

Observ. IV.

This young man wondring at himself, did meditate upon several things; and as he was reading one place of Scripture, alluded to in a book, entituled, (*The Sinners Sanctuary*) being, *Hebr.* 10. 23. *Let us hold fast the Profession of our faith without wavering, for he is faithful that promised.* The Devil assaults him again, and appears in the shape of a white Spaniel dog, with a Letter in his Mouth, saying unto him, *Thou art not Elected*; at which the young man rises up, and speaks to God as follows.

And I thought thou didst give unto me some token of love and mercy; but now I am afraid that I was deceived, and therefore if the manifestation which then I had was not right, shew it (I pray thee) unto thy servant;

but

but if right, then be pleased to back it with another as Powerful as before, through the efficacy of some Scripture, co-essential with it, which the Lord accordingly did in the very juncture of time; and bringing also with the same a Scripture essential thereto, viz. Hos. 11. 3. *From whence he gathered, That the truth of Election did not consist in a bare knowledge thereof, but that Election might be where no appearance thereof could be found. The Youth now travelling homewards doth in his way meet with a great mastiffe Dog, running round about him, and catching hold on the left latchets of of his shooes, doth vanish. And being return'd safe home, he meets with the holy Minister who was so much concern'd with him, and the discourse between these two, is as followeth.*

Evangelus

Oh, My Lamb! Where hast thou been all this while? For it rejoyceth my soul to see thee once more.

Paulus

Oh, but you have no cause to be glad in seeing me at this time, and in such a condition,

Evan-

Evangelus.

Why talkeſt thou thus (My Child) as now thou doeſt, tell me therefore to eaſe my oppreſſed ſoul, where thou haſt been, and what is the matter with thee?

Paulus.

The young man talks light-headed, through the exceſſive temptations of the devil.

I have been where I have ſeen a man that did come out of the Air, yea, where I know not my ſelf I have been.

Evangelus.

The danger of ſhunning good Councel.

Obſtinacy againſt good Councel doth always bring forth evil effects; for now have I prayed with thee, wept over thee, and given thee good Councel, but by none of theſe could I prevail, for ſlighting and rejecting of which thou art brought into unſpeakable miſery.

Paulus.

He deſpairs.

I am ſenſible of this, but here lies my miſery, it is too late.

Evangelus.

Do not ſay ſo, as long as we have a day in which we may work.

Paulus.

Did I belong to God, I ſhould receive ſomthing of comfort from what

you ſay, but you know not my condition, in vain therefore it is to take pains with ſuch an one as I.

Evangelus.

Why not take pains with you now. I have done ſo once, and God has bleſt it; and I queſtion not but he will do the like now.

Paulus.

It is the ſin of young Converts, to condemn and cenſure every thing, which ſeems not at the firſt view right.

I believe nothing is too hard for God, and I know that he can ſave my ſoul, but I am ſure he will not.

Evangelus.

The miſery of this young man contributes anxiety to the Miniſter.

My Child, it pricks me to the heart, in hearing ſuch blaſphemy proceed from thee; certainly an evil ſpirit has bin buſie with thee.

Paulus.

An ambiguous ſpeech.

Buſie, yea, and more buſie will he be.

Evangelus.

Child, I am thy friend, thou knoweſt it; do not therefore put me off with ſuch Riddles, Ænigmaes, Allegories, and dark kinde of ſpeeches as theſe are, for

for I do not affect them, especially from such an one as your self.

Paulus.

I am afraid the devil has bin too hard for me. The grounds of fear.

Evangelus.

Wherein, my Lamb!

Paulus.

The last time that you was with me (you may remember) you enquir'd of me, what company I had? to which I reply'd, A man that I knew not very well.

Evangelus.

What, that irrenious fellow?

Paulus.

Yea, that fellow.

Evangelus.

But I hope, you have not seen him, or the Gentleman which you spoke of, since that time.

Paulus.

Yes, but I have to my sorrow, I am sure.

Evangelus.

I am afraid so too, what did you do when you were together? The Ministers suspicion.

Paulus

To rehearse I dare not, to conceal I am bound.

Evangelus.

The Minister seeks after an interpretation of the young Mans Proverb.

What means this (To reveal I dare not, to conceal I am bound) who is this that you are so oblig'd to, as that you dare not disoblige? none but God surely.

Paulus

I wish it was so.

Evangelus.

Dally not with me, if it is to the contrary, tell me so.

Paulus

He declares his Apostacy.

Loth I am to tell you, because I was once a Christian, or at least wise in pretence, once I did own the Christians God. But who do you think is my God now?

Evangelus.

The Ministers belief of the youth.

Him, I hope, besides whom none properly can be said to be God.

Paulus

Is not the Devil God?

Evangelus.

In what respect the devil is God.

Yea, catachrestically and improperly he is so called, but (I hope) it

not him whom thou haſt choſen.

Paulus.

What he is, I know not, but he goes in the habit of a Gentleman.

The dev can tranſform himſelf into many ſhapes.

Evangelus.

What is it the Gentleman which you told me of juſt now.

Paulus.

Yea, that is him whom I have owned to be God.

Evangelus.

How! Renounce it for the ſake of your ſoul, I charge you.

Paulus.

It has bin paſt renouncing long ago.

Evangelus.

God forbid, I would not have it ſo for ten thouſand worlds.

Paulus.

It is ſo confirm'd, as that ten thouſand and ten thouſand can't revoke it.

Evangelus.

What haſt thou done then?

Paulus.

I have given my ſoul to him.

Evangelus.

Did he require it of thee, and haſt thou done it?

Paulus.

The young man did go very near in contracting with the Devil, but he did not totally contract with him, as you will find in fine.

Yes, yes, yes.

Evangelus.

Dost thou know what thou hast done?

Paulus.

I think so, why what is the matter?

Evangelus.

What is the matter? thou hast taken Gods greatest enemies part.

Paulus.

Who is that, I pray?

Evangelus.

Satan, which is call'd the Devil.

Paulus.

The young man prays for a deprecation of his misery.

The Lord forbid.

Evangelus.

Nay, it is so, and Christ have mercy on thee; from a Christian thou art become a Wizard; and so consequentially thou art ripened for Hell, as much as once I thought thou wert for Heaven; thy condition is such, as it renders thee incapable of the love of God.

Behold how his misery is augmented by many gradations.

God; ſo that now he hates you, his Children hates you, your Relation hates you; and, adieu, my friend, adieu.

Paulus

Attend (Good Sir) and do not you who has been alwayes my friend leave me now in my greateſt perplexity. Examine me a little, before you give me over quite, and let the time before encourage you hereunto.

Evangelus.

I wiſh you were but more ſenſible; when I ſaw you firſt, you ſeem'd to be ſomwhat penitent; but I am afraid now God has ſtricken thee with a judicial hardneſs and blindneſs.

Note, in this Diſcourſe comes *Demas*, who interrupts, and ſpeaks as followeth.

Demas.

I wonder, Sir, you would urge him to renounce that which he hath ſeal'd to by his own blood, and calling God as a witneſs to the ſame.

Paulus.

O ſtop thy mouth; falſe thou haſt been to me, for as to paper, yea, and alſo blood, I do deny, and therefore ſay no ſuch word.

Evangelus.

Is this he (my Child) whom thou call'ſt Demas; *if ſo then, that thou didſt not enter into any combination with him and his Comrague the Devil by blood, return Praiſe to God, and matter not what they ſay: And wherfore doſt thou (O* Demas,) *impute that to my Lamb, which he was never guilty of?*

Demas.

Pray who be you, that you rage ſo much at me, as if I was engaged to the Devil, and as if I was the cauſe of troubling your friend; both of which I deny, and pray ſpeak no more but what you can prove.

Evangelus.

Thou art a Liar, being like the Devil thy father; for we fear not thee nor any of thine, and it ſhall be prov'd that thou wert the great Inſtrument, which the Devil made uſe of to deſtroy my Child; but the God whom we

ſerve

ſerve has deceived thee, Glory be aſcrib'd unto him for ever.

Demas.

Know you friend, I will not be thus taunted at by you; and did I but bring the God whom I ſerve, you would tremble, meerly through a ſight of him.

Evangelus.

We care not for you, nor your God; and if you ſhould bring him hither, we would not ſtir out of our Places.

Demas.

I ſhall ere long make trial of that, and until then, farewell.

Evangelus.

And farewel you.

Paulus.

How glad am I that he is gone.

Evangelus.

Ha Child, walk as long as you live in the ſenſe of this mercy, of a gracious God unto you, in reſtreining you from doing what you was tempted to; And now for the glory of this God, I do deſire you to make a brief Confeſſion of your being firſt acquainted with this Perſon, and ſo with the Devil, and An Exhortation to Thanksgiving. Motives to Confeſſion;

what it was he required of you, that these things may be left as a Narrative of Gods dealings with you unto ſucceeding Generations.

The CONFESSION *of* PAULUS.

When I firſt began to be troubled, this Perſon (*Demas*) being an ancient Acquaintance of mine, who at firſt ſeem'd mighty zealous in the ways of Godlineſs, did of late viſit me very often, and perceiving of me to be ſomwhat unſatisfied, he demanded the Reaſons thereof; and at laſt underſtanding ſomthing of it, he told me that he had experienc'd the God whom I ſerv'd, not to be the true God, producing ſubſtantial Reaſons (as I thought) for the proof thereof, which winn'd ſo upon me, and being likewiſe perceiv'd by him, it did make him ſomwhat prevalent with me, to grant leave that he might bring the Gentleman unto me, (*i.e.* Devil) which being granted, and concealing it from you,

toge-

together with many temptations that attended me. I did meet him at a certain time and place appointed, and so in process of time he got me to deny these three things.

Observe the evil effects that do ensue the concealing of suggestions.

1. *To deny the God whom I serv'd.* 2. *To abstain from the Ministers I frequented.* 3. *To believe whatsoever he should say unto me;* which after these were granted, he then made me to promise my soul unto him, in form as aforesaid, ( ) and as soon as I had set Pen to paper, and writ this word (*For*) I could not go any further, which being perceived by him, he cursed me, and withal told me, that if I did not write, it was all one, and I was his, as long as I had set Pen to Paper; only this he added, If I would write all, then he would be more merciful unto me at the expiration of my time; but if I did not, he then would use me so much the more cruel; the saying of which does at this present time trouble my soul very much thinking that I am his: And therefore, I pray

pray Sir, what think you of it?

Evangelus.

Child, that was only a temptation fram'd by himself, to draw you aside to ſet Pen to Paper.

Paulus.

Say you ſo, but what ſhall I do then with your God, which I once worſhipped; he, I ſuppoſe, will be never recounted unto me, becauſe I have diſowned him and all his Commandments.

Evangelus.

Truly (my Child) if ſo be it is as things are Preſented to me, I muſt needs ſay then, If your Head was a fountain of tears, and your Hands ſtreams thereof, you could not ſufficiently mourn for what you have done; and moreover, if God had damn'd you long ere this had been committed, he would have been juſtified therein, but much more now, when you are guilty of that which I thought you would never have been guilty of. Nevertheleſs, from hence gather Hope, viz. *Gods reſtraining of you to do what was intended, it being an infallible ſign that*

God

God is willing to ſave thee.

Paulus.

O that I had but aſſurance of it.

Evangelus.

Nay, (no doubt) it may be a long time before God will give you an aſſurance of his love, in regard that you have by exceeding Provocations forfeited it.

Paulus.

Ha, but I am one, that can never be at peace, unleſs God doth immediately tell me that all my ſins are forgiven, nay, I am afraid I ſhall kill my ſelf, if God does not caſt ſome favourable aſpect upon me.

Evangelus.

How do you talk! have you not provoked God enough already, and will you provoke him ſtill? have a care leſt you do thereby augment your miſery.

Paulus.

Alas, I am damn'd, I am damn'd, do not then blame me for ſpeaking ſo.

Evangelus.

I muſt needs confeſs your caſe is deſperate; but yet notwithſtanding this,

if

if you will go to God in his own way, you may find mercy.

Paulus

I have (without doubt) commited the sin against the holy Ghost, in regard of those several aggravations which do attend my Sins, for did you ever hear of any sav'd, who sin'd after their Baptism, and acknowledgment of the truth.

Evangelus.

Yea, surely, for what think you of David, Manasse, Peter, *and the Church of the* Galatians, *when called in by* Paul *to repentance.*

Paulus

If I had but access to the Throne of grace, it would be something, but I have been for a year and an half (through sin) debarr'd therefrom, how think you therefore that I can go without Blushing.

Nam multa possunt ostendi veteris & Novi Testamenti exempla, ubi lapsi remissionem peccatorum & absolutionem à Christo & Ecclesia sunt consecuti, *viz.* *David*, *Manasse*, *Petrus*, lapsa est *Galatarum* Ecclesia, & à *Paulo* ad pœnitentiam revocata: & *Paulus* ipse *Corinthium* incestum jubet recepi post pœnitentiam. *Aug.*

The young mans sins of omission and commission.

Evan-

Evangelus.

If thou wouldeſt have God to take any notice of thee, thou muſt go to the Throne of grace in great ſhame and confuſion.

Paulus

What if I can't lift up ſo much as my eyes unto him. He cannot lift up his eyes to God.

Evangelus.

Yes, for have you not read of the Publicans demeanour before God? Luke 16.

Paulus:

This is true, and therefore my dear friend, I am much oblidg'd to you, for all your love and pains with me, and if you will be pleaſ'd to tell me what I muſt do when I come home, I ſhall thereby be ingaged more than ever.

Evangelus.

Firſt, believe that God is ſtill able and willing to ſave thee. Heb. 7.25. Ezek. 33. 11.

Secondly, confeſs thy iniquities, be ſorry for them, and then ask forgive- Pſal. 32. 5. Pſa. 38. 18

neſs

neſs, with a firm reſolution in the ſtrength of Chriſt, to do ſo no more.

Thirdly, by the greatneſs of thy ſins plead for a Pardon from God.

Fourthly, make Chriſt the Way to the Father, excluding altogether your own works and righteouſneſs, from juſtification and ſalvation.

Joh.14.6. Mat.26. 41.

Fifthly, omit no duty for your life.

1 Theſ.5. 17.

Sixthly, endeavour to be content in all ſtates and conditions.

Phil.4.11 1 Tim 6.8

Seventhly, be not a friend to the Devil, by concealing any of his Suggeſtions.

Eph.4.27. Jam. 4 7.

Eighthly, tempt not the devil.

Eph.4.27. 2Co.11.2.

Ninthly. For the future live with a more holy jealouſie then over.

Paulus

This together with what you have formerly done for me, I ſhall remember (I hope) as long as I live.

Evangelus.

Nay, many things I have to ſay, but

but you cannot hear them now; I ſhall therefore reſerve them till another opportunity that you and I may have; but in the mean time, the God of Heaven bleſs you, and ſo farewel.

FJNIS.

Courteous Reader,

Which Title thou ſhalt well deſerve, if thou wilt but excuſe the Author from ſuch *Errata*'s as have eſcaped the Preſs, being very many and great, his diſtance from the City not giving him the opportunity to peruſe the ſheets as they were done, the moſt material whereof are here ſubjoyn'd, and do beg the coverture of thy candid cenſure.

ERRATA *in the Epiſtle Dedicatory.*

Line 31 read *not of any of you.* line 177 leave out *and:* line 218. read *but Jeſus Chriſt who will plead.*

Errata *in the Book.*

Page 3 line 4. in the Margent put *Eph.* 2. 20. p. 8. l. 6. put *three* for *two.* page 22. l. 1. for 1 *John* 5. 7. put *Acts* 5. 3. p. ib. l. 6. for *I ſay* r. I *ſee.* p. 34. l. 3. for 4. r. 24. p. 35. l. 1. for *your* r. *you.* p. 49. l. 3. for *it* r. *them.* p. 42. l. 17. for *you underſtand* r. *your underſtanding.* p. 57. l. 5. for *that* r. *thus.* p. 66. l. 3. for *gratia* r. *gratiæ.* p. 66. in the laſt words of the Margent r *we are hindred from effecting what we intended.* p 67. in the Margent, for *does.* r. *do.* p. 75. l. 4. for I *ſhall* r. *ſhall* I. p. 79. l. 13. for *as yet* r. *as that.*

Thus with many more, which would be tedious and ſomwhat vain to particularize, beſides the miſ-placing of *Comma*'s, *Periods* and *Marginal Notes.*

An

An Advertiſement to the READER.

READER, *Thou art deſired to take Notice, that by* Evangelus (*one of the Interlocutors*) *is ſignified a holy Man and Miniſter, who often converſed with the Author when he was in his deplorable condition.* *By* Paulus, *the Author himſelf, conſidered in his unconverted and converted eſtate, together with his Conflict.* *By* Demas, *an Apoſtate and Atheiſt, who was inſtrumental to the bringing of the Author to his ſad condition.* *And by* Apollyon *is ſignified the Devil himſelf, who often appeared viſibly, deſigning thereby the Authors deſtruction.*

Vale.

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FINIS.